THE
LIGHT OF TRUTH
— OR —
SIDDHANTA DEEPIKA.

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TRANSLATIONS.

THE VEDA'NTA-SU'TRAS WITH S'RI'KANTHA BHA'SHYA.

(*Púrvapaksha*):—These imagined fires—such as those made up of speech, those made up of mind, etc.,—enter into the sacrifice of ritual, whereof the fire built of bricks, just spoken of, forms a supplementary part. Accordingly, these fires are only alternatives for the fire built of bricks, as in the case of 'mental cup.' The explain. The cup offered on the tenth day, called avivâkya, of the Soma sacrifice occupying twelve days,—the earth being regarded as the vessel, Praj'pati being regarded as the Deity, and the ocean being regarded as the substance (soma),—forms part of a ritualistic sacrifice, though it is a mental cup, because the taking up of it, the putting down in its place, the offering of it. the taking of the remaining liquid, the invitation to drink it, and the drinking of it can be achieved only in mind: similarly, though mental, these fires form part of the ritualistic sacrifice.

And because of the extended application. (III. iii. 45.)

These fires form part of the ritualistic sacrifice, because the particulars connected with the fire built of bricks are extended to them, in the words of the S'ruti, "each one of them is commensurate with the one mentioned above."

(*Siddhânta*):—As against the foregoing we hold as follows:

(They are), indeed, knowledge alone, because of the determination and of the Revelation. (III. iii. 46.)

They are knowledge alone; *i. e.*, they form parts of the sacrifice of knowledge. Though it is known that these are fires formed of knowledge because of their being merely imagined as fires, the S'ruti determines the same thing again in the words "these, verily, are built only of knowledge"; and this determination shows that they form parts of the sacrifice of knowledge. And the S'ruti expressly declares that it is only a sacrifice of knowledge, in the following words:

"They were built of mind; in these the offerings were taken by mind; they praised in mind, and they extolled in mind. Whatever act was done in the sacrifice and whatever act pertained to the

sacrifice, all this was done by mind in mental forms, in the mental fires built of minds."

Wherefore they are parts of the sacrifice of knowledge.

And because of the greater force of the direct declaration, etc., this view cannot be set aside. (III. iii 47.)

Our view cannot be set aside on the mere authority of the 'section (prakarana)', because it is weak when compared with 'indicatory mark (linga)', with the 'wording of the passages (vâkya)' and with the 'direct declaration (S'ruti)'. The sruti says:

"These, verily, are only built of knowledge; and by him who regards them thus always, all beings are won. Even though he be asleep, these fires are built up in knowledge in the case of him who regard them in this way."

(*Objection*):—"In these, the offerings were taken up in mind:" in such passages as these there is no particle denoting injunction; and therefore there is no sacrifice of knowledge as distinguished from the ritualistic sacrifice.

(*Answer*) :—The Sûtrakâra says:

From the supplementary (statements, we learn that these are distinct from the ritualistic sacrifice), as the other (sacrifices of) knowledge are distinct. It is also seen (elsewhere). This has been explained. (III. iii. 48.)

"The offerings were taken by mind": from this and other such supplementary statements in connection with the sacrifice, as also from such direct declarations as "these, verily, are piled by mind," we understand that there is here an injunction of a sacrifice of knowledge. Just as the Dahara-Vidyâ and the like are regarded as sacrifices quite unconnected with any of the ritualistic ones, so, from the supplementary passages and from direct declarations such as those cited above, we understand that the sacrifice of knowledge is also unconnected with any of the ritualistic sacrifices. And there are instances where passages which merely assert are construed into injunctions, as for instance, "what one does with knowledge, that surely is more powerful.*" This principle has been well explained in the Pûrva-Mîmâmsâ III. V. 21. Wherefore it is but proper to maintain that these fires are only parts of a sacrifice of knowledge.

The Sûtrakâra now supposes an objection and answers it as follows:

(This view is in) no (way objectionable) because (the transfer of particulars from one to another) is seen even on account of some similarity, as in the case of death. No occasion indeed for the relation of space. (III. iii. 49.)

"Each one of them is commensurate with the one mentioned above:" in these words the particulars connected with the fire built of bricks are transferred to the mental fires simply because of the similarity of results. The same fruit that accrues from the fire built of bricks through the sacrifice with which it is connected accrues also from these mental fires which form part of the sacrifice of knowledge. The S'ruti does not certainly mean that these mental fires occupy the same amount of space as the fire built of bricks We find particulars connected with one thing being extended to another on occount of some point of resemblance, whatever that point of resemblance may be. The passage "He verily is death, He who is the person dwelling in this orb," identifies the person dwelling in the sun with Death simply because both are alike destroyers. Here, certainly, the person dwelling in the orb does not occupy the same space as Death. Thus, the identification being possible on account of any point of resemblance whatever, no objection can be taken to our view.

The Sûtrakâra states another reason as follows:

And from the sequel, such is the meaning of the passage; and they are appended beceuse of the preponderance. (III. iii. 50.)

From what follows in the Brâhmana, we understand that the passage speaking of mind-built fire and so on means that these fires exist only in knowledge. The passage referred to runs thus: "that piled fire is this world, indeed," and so on. In this passage, the S'ruti enjoins a Vidyâ (upâsanâ) productive of a distinct fruit. The mind-built fire and the like are treated in a ritualistic section simply because of the details to be imagined in connection with these fires abound in that section. Therefore, these fires form part of the sacrifice of knowledge.

Adhikarana—30.

Some (hold that it is not proper) because of the existence of the self (A'tman) in the body. (III. iii. 51).

Now a doubt arises as to whether it is proper or not to contemplate in all meditations of the Supreme, the nature of Brahman as described above.

(*Pûrvapaksha*) : Some hold as follows:

As the worshipper dwells in the body and manifests himself as the actor and the enjoyer, it is not proper to contemplate, in the meditations of the Supreme, the

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* Chhâ. 1-1-10.

Parames'vara as the Self of such a one,—to contemplate as such Him who is Three-eyed and so on.

(*Siddhânta*): As against the foregoing contention the Sûtrakâra says:

The opposite (should be contemplated because the self-realisation) depends thereon, as in the case of the realisation (of Brahman). No (incongruity) whatever (III. iii. 52.)

It is not that the Paramâtman should be contemplated as the Self of the worshipper who manifests himself as the actor and the enjoyer. On the contrary, it is the opposite nature, as manifested in the one liberated from the mundane life,—*i.e.,* in the one by whom all sins have been shaken off, and so on—that should be contemplated, because the realisation of the true nature of the Self depends upon such contemplation. The realisation of the true nature of Brahman, for instance, depends on the contemplation of Brahman as He really is. The Sruti says:

"According to what his will is in this world, so will he be when he has departed this life."*

Accordingly, inasmuch as the worshipper should be contemplated as liberated from mundane life, as free from all sins, and so on, there is no incongruity whatever in contemplating the Parames'vara,—who has to be contemplated as the Self of the worshipper,—in His nature as the Three-eyed, and so on.

Adhikarana—31.

What are connected with the subsidiary parts are not (confined to them alone). They are indeed common to all Vedas in all their recensions. (III. iii. 53).

A doubt arises as to whether those things which are enjoined in certain parts of the Vedas in connection with the subsidiary parts of the contemplation should be regarded or not as forming parts of all contemplations.

(*Pûrvapaksha*) :—Now a repetition of the Pranava in connection with the Dahara-Upâsana is enjoined in the Kaivalya-Upanishad as follows:

"Having made the A'tman the (lower) *arani*, and the Pranava the upper *arani*, by repeated churning the wise man burns up the bond."†

In the Atharvas'iras the smearing of the ashes is enjoined in connection with the Pâs'upata-Vidyâ (the contemplation of the Pas'upati, the Lord of the souls,) as follows:

"With the Mantra, 'Fire is the ashes' and so on, let him take up the ashes, rub on the limbs (with it) and touch them all. This is therefore the vow relating to the Pas'upati, for the liberation of the soul from bondage."

Elsewhere the wearing of the ashes in three lines is enjoined in the words "Let him make three lines."* As oneness with Siva is declared to be the fruit of this kind of worship, it must form a necessary part of the worship of the Supreme. Such things as are thus enjoined as parts of the worship of Brahman should (according to the Pûrvapakshin) be observed by the worshippers only in the case of those kinds of worship which are enjoined in the particular parts of the Veda referred to, because of their context; they cannot be common to all.

(*Siddhánta*) :—As against the foregoing we hold as follows: There is no rule that the smearing of the ashes and the like which are enjoined in connection with the worship of Brahman should be confined to the students of those particular parts of the Veda in which they occur. On the contrary, they should be observed by all worshippers of Brahman, whatever Veda they study and whatever recension they follow. The s'ruti or direct declaration should prevail against what we may make out from mere proximity or context.

Or, no incongruity as in the case of the incantations, etc. (III. iii. 54.)

Just as there is no incongruity whatever in using, in connection with a sacrificial rite common to all recensions, those incantations (Mantras) which occur only in certain recensions of the Veda in connection with that sacrificial rite, so too here.

Adhikarana—32.

The whole is essential, as in the case of the sacrificial rite. So, indeed, the Sruti teaches. (III. iii. 55).

Now a doubt arises as to whether, in the case of the Vais'vânara-Vidyâ, the contemplation should be practised in separate parts or as a whole.

(*Pûrvapaksha*) :—The s'ruti teaches that the heavenly region, the Sun, the Air (Vâyu), the Ether (A'kâs'a), Water, and Earth should be regarded respectively as the head, the eye, the vital air, the trunk, the urinary organ and the foot of the Vais'vânara, the Universal Man. A contemplation of each of these parts separately has also been enjoined in such words as the following, occurring in connection with the contemplation of the heavenly region, and so on.

"And whoever meditates on that Vais'vânara Self eats food, sees his desire, and has spiritual lustre in his house."†

* Chhà. Up. 3-14-1.
† Op. Cit. 11.

* Kâlâgnirudra-Up.
† Chha. Up 5—12—2.

Accordingly, inasmuch as the word 'contemplate' and the declaration of the fruit are found mentioned in connection with each separately, it is but proper to practise the contemplation of each part separately.

(*Siddhânta*):—We say that the contemplation of the whole is essential.—To explain: After declaring that the heavenly region, etc., are the head, and so on, of the Vais'vânara who has to be contemplated as having the three regions for his body, the Sruti declares further that the realisation of Brahman is the result of the contemplation:

"But he who worships the Vais'vânara Self as a span long, and as identical with himself, he eats food in all worlds, in all beings, in all selfs."*

Now, the contemplation of the Vais'vânara as a whole is essential, as founded on proper authority when compared with the contemplation of Him only in part; for it is said that the former alone leads to the realisation of Brahman. The Sruti is not quite earnest when speaking of the contemplation of the Vais'vânara in part, or of its fruit. After enjoining, for instance, the sacrificial rite in the words "when a son is born one should offer an oblation of twelve dishes to Vaisvânara," the Sruti goes on: "What has been offered in eight dishes purifies him, as Gâyatri, with spiritual lustre;" and so on. Just as the s'ruti is not quite earnest in speaking of the oblation of eight dishes or of its fruit, so too here (in the case of the Vais'vânara-Vidyâ). And the S'ruti expressly declares that the contemplation of the whole is surely essential. In the section referred to, after the questions, "What Self, O son of Upamanyu, dost thou worship?"..."What-Self, O Prâchînayogya, dost thou worship?", the answers are given in the words "I worship the Heaven, O Lord, O King;".. "I worship the Sun, O Lord, O King." Having in these words taught the contemplation of the constituent parts, the s'ruti has declared here and there the fruits thereof in the words "He eats food, he sees desire," and so on. All this notwithstanding, the Sruti declares that evil would result from the contemplation of the separate parts, in the following words of the King:

"That, however, is but the head of the Self, and thus your head would have fallen (in a discussion), if you had not come to me."†

Wherefore, surely, the contemplation of the whole is essential.

Adhikarana—33.

They are different, because of the difference in the designation, etc. (III. iii. 56).

Here a doubt arises as to whether in the contemplation of the Supreme we should combine together all the various descriptions of the Supreme, or contemplate each separately.

(*Pûrvapaksha*):—In the contemplation of the Supreme, we should combine all together, inasmuch as Brahman, the object of contemplation, is one and the same, though various contemplations are taught severally in the several recensions of the Veda.

(*Siddhânta*):—As against the foregoing, we hold as follows: Because of the impossibility of combining together the infinite number of contemplations taught in the Vedic texts which are infinite in number, the several contemplations are distinct from one another, since Brahman, though one in Himself, has distinct attributes. It has been shewn that there may be such a distinction in the worship of one and the same Being, just as different cakes are offered to one and the same Indra when endued with different attributes, *i.e.*, according as He is addressed as the King and so on, or just as the sacrificial fire is worshipped differently according to the place occupied, as Gârhapatya, and so on. Hence the conclusion that, because of the distinction in the designation and other such appendages, the contemplations of the Supreme taught in different recensions are different. This special section has been devoted to the same subject, only with a view to refute the theory that the Vedas do not enjoin contemplation or knowledge (jn'âna).

Adhikarana 34.

They are so many alternatives, because their fruits are all alike. (III. iii. 57).

Thus, the contemplations of the Supreme in different forms have been treated of. A doubt arises as to whether, in the case of a devotee, they form so many alternative courses, or they should one and all be practised.

(*Pûrvapaksha*):—What is the *prima facie* view? It would seem proper that the Dahara-Vidyâ (the contemplation in the heart), the Sad-Vidyâ (the contemplation of the One Existence) and the like, should be practised in conjunction, because it is possible that more effort produces more fruit. There is nothing to shew that they are so many alternatives.

(*Siddhânta*):—As against this view, we hold as follows: As regards one and the same individual, all the several contemplations of the Supreme form so many alternative modes worship.—Why?—Because the realisation of the unsurpassed Bliss of Brahman, which is the fruit of the intuitive perception of Brahman, is the same in all cases. If the aim is attained by one upâsanâ only, why should one resort to others which are of no use? Moreover, by one upâsanâ, the immediate perception of the true nature of Brahman is attained in most intense meditation, because the devotee firmly regards himself as one with Brahman. By abandoning one and resorting to another, there will be only a wandering of the mind. Hence it is that they are all so many alternative courses.

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(*To be continued.*)

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* Chha-Up 5—18—1.
† Chha 5—12—17.

THE MRIGENDRA AGAMA.

CHAPTER III.

पतिलक्षणपरीक्षाप्रकरणं.

अथोपलभ्य देहादिवस्तु कार्यत्वधर्मकं ।
कर्तारमस्य जानीमो विशिष्टमनुमानतः ॥ (1)
नित्यं कालानवच्छेदाद्वैतत्यान्नप्रदेशगम् ।
क्रमाक्रमसमुत्पत्तेः क्रमाद्युत्पत्तिशक्तिमत् ॥ (2)
तस्यास्ति करणं येन दृष्टा नाकरणा कृतिः ।
अनागामि च तज्ज्ञेयं कार्यस्यानादिसंस्थितेः ॥ (3)
करणं च न शक्त्यन्यच्छक्तिर्नाचेतना चितः ।
विषयानियमादेकं बोधे कृत्ये च तत्तथा ॥ (4)
कार्यन्न स्थितिजन्मादिबीजस्य प्रकृतेरणोः ।
पारिशेषान्महेशस्य मुक्तस्य शिव एव सः ॥ (5)
संबन्धाग्रहणात् बाधा मानस्याभ्येति कस्यचित् ।
सापरस्यापि धूमाग्न्यो गिरौ माहानसादितः ॥ (6)
कार्यं शरीरयुक्तेन कर्त्रा व्याप्तं सदैव यत् ।
लोके वपुष्मतो दृष्टं कृत्यं सोप्यस्मदादिवत् ॥ (7)
मलाद्यसंभवाच्छाक्तं वपुर्नैतादृशं प्रभोः ।
तद्वपुः पंचभिर्मन्त्रैः पंचकृत्योपयोगिभिः ।
ईशतत्पुरुषाघोरवामाजैर्मरतकादिकं ॥ (8)
ईष्टे येन जगत्सर्वं गुणेनोपरिवर्त्तिना ।
स मूर्धसमदेशत्वान्मूर्धा नावयवस्तनोः ॥ (9)
तस्य तस्य तनुर्यापूरु तस्यामुषाति येनासः ।
तत्त्राणाद् व्यंजनाच्चापि सतत्पुरुषवक्त्रकः ॥ (10)
हृदयं बोधपर्यायः सोस्याधाराश्शिवो यतः ।
परिग्रहस्य घोरत्वाद् घोरोक्तिरुपचारतः ॥ (11)
वामास्त्रिवर्गो वामत्वात् रहस्यश्च स्वभावतः ।
वामन्धामच यस्यासौ देवस्स्याद् वामगुह्यकः ॥ (12)
सद्योणूनां मूर्तयस्स संभवन्ति
यस्येच्छातस्तेन सद्योभिधानः ।
सद्योमूर्तिं योगिनां वा विधत्ते
सद्योमूर्त्तिः कृत्यशैग्र्यान्नमूर्तेः ॥ (13)
इत्थं शक्तिः कुर्वती देहकृत्यं
देहाभावादुच्यते देहशब्दैः ।
तस्या भेदा येपि वामादयस्स्युः
तेपि प्रोक्ताः कृत्यभेदेन सद्भिः ॥ (14)

CHAPTER IV.

पतिस्वरूपप्रकरणं.

स इत्थंविग्रहोनेन करणेनाहतौजसा ।
करोति सर्वदा कृत्यं यदा यदुपपद्यते ॥ (1)
तत्रादौ केवलाणूनां योग्यानां कुरुतेऽष्टकं ।
वामादिशक्तिभिर्युक्तं सप्तकोटिपरिच्छदं ॥ (2)
तेषामनन्तस्सूक्ष्मश्च तथा चैव शिवोत्तमः ।
एकनेत्रैकरुद्रौच त्रिमूर्तिश्चामितद्युतिः ॥ (3)
श्रीकण्ठश्च शिखण्डीच राजराजेश्वरेश्वराः ।
ईषदन्नाप्तयोगत्वान्नियोज्याः परमेष्टिनः ॥ (4)
सर्वज्ञत्वादियोगेपि नियोज्यत्वं मलांशतः ।
परस्परं विंशिष्यन्ते मन्त्राश्चैवमधःपरं ॥ (5)
ते च मन्त्रेश्वरव्यक्तशिवशक्तिप्रचोदिताः ।
कुर्वन्त्यनुग्रहं पुंसां यदा येषां सयुच्यते ॥ (6)
प्रयोक्तृदेहसापेक्षन्तदर्धमखिलेध्वनि ।
कृत्वाधिकारं स्थित्यन्ते शिवं विशति सेश्वरं ॥ (7)
विनाधिकरणेनान्यत् प्राधानविकृतेरधः ।
कृत्वाधिकारमीशिष्टमपैति स्वाध्वसंहृतौ ॥ (8)
ततोऽनन्ताद्यभिव्यक्तः पतीनां ग्रन्थितत्त्वतः ।
कलाद्यारब्धदेहानां करोत्यष्टादशं शतम् ॥ (9)
तानप्याविश्य भगवान् साञ्जनान् भुवनाधिपान् ।
येभ्यत्सर्वमिदं येषां शक्तिः कर्मनिबंधना ॥ (10)
प्रणेतॄन् पशुशास्त्राणां पशूंस्तदनुवर्त्तकान् ।
स्वसाध्यकारकोपेतान् कालधामावधिस्थितान् ॥ (11)
स्थितौ सकारकानेतान् समाक्रम्य स्वतेजसा ।
युनक्ति स्वार्थसिध्यर्थं भूतैरनाभिलाक्षितः ॥ (12)
भोगसाधनमाक्षिप्य कृत्वा कारणसंश्रयं ।
तच्च सात्मकमाक्रम्य विश्रमा यावतिष्टते ॥ (13)

भविनां भवखिन्नानां सर्वभूतहितो यतः ।
स्वापावसानमासाद्य पुनःप्राग्वत् प्रवर्त्तते ॥ (14)
स्वापेप्यास्ते बोधयन् बोधयोग्यान्
रोध्यान् रुन्धन् पाचयन् कर्मिकर्म ।
मायाशक्तीर्व्यक्तियोग्याः प्रकुर्वन्
पश्यन् सर्वं यद्यथा वस्तुजातम् ॥ (15)

EXAMINATION OF THE CHARACTERISTICS OF THE PATI.

1. Having understood that the body and the rest are mere products, we must, by inference, conclude that there is a creator of these, with special characteristics. (*viz.* Jnana and Kriya-saktis).

Note.—"Body and the rest"—these are *tanu*, *karana* and *bhuvana*, a body which experiences, the means of experience (*viz.* the senses) and the world (which is the object of experience).

2. He is eternal, for he is not conditioned by time; He is not confined to a locality, for he is all-pervading; He possesses creative powers, for he can create either gradually or all at once.

3. He must possess a *karana* (or instrument), for no action is seen to be accomplished but by an instrument. This must also be understood not to be adventitious, since it is eternally existing.

Note.—The Sakti is not a thing which comes into being at some point of time, and which is afterwards used by Siva. It is co-existent with the Lord and is part of his nature.

4. This *karana* is none other than the Sakti itself; it cannot be unintelligent, because it must be intelligent; though one, it appears as manifold in perception and in activity, on account of the variety of objects.

Note.—There is a double meaning on the word *karana*. It means both an instrument and a body. Both meanings are freely interchanged here. The next verse is a reply to the objection, that since the Lord cannot create without Karma and Maya, he should not be called the creator, but rather the latter two. The Sakti must be intelligent, because it is one with the Lord who is the Supreme Intelligence.

5. The world is not the product of the seed of production, preservation and the rest (*i.e.*, of karma), nor of Prakriti, nor of the soul. Then there remains only the residual theory that it is the work of the Lord. To one who is liberated, he is always Siva.

Karma and *Maya* cannot be said to be the cause of the world, because they are unintelligent and hence cannot have a will to create. The soul cannot be the cause, since he is not free, being bound down by Mala. Therefore, the Lord, who is both intelligent and free must be the creator. To a liberated person, the Lord does not appear in his active aspect, creating, preserving and destroying the universe, but as pure Bliss.

6. It may be objected that there being no perceptible connection (between the creator and his creations), the reasoning will break down; but the very same objection will hold against the inference establishing a connection between smoke seen on a hill and fire in general, from the example seen in a kitchen-fire.

Note.—The objection is that we do not actually see the creator in the work of creation, and as such the inference is bad. The Agama replies, "Anyhow you accept the principle of reasoning by which, merely by seeing smoke issuing out of a hill, you infer the existence of fire on it. You infer so, because you have established a general connection between smoke and fire, from your seeing every day in the kitchen, that smoke always implies the presence of fire in it. As a matter of fact, you do not actually see the fire on the hill at the same time as you see the smoke. Therefore the principle of your objection will apply here also; and the effect will be the abolition of all inference." The example given here is the familiar illustration of a syllogism in the Nyaya philosophy. Every school, though rejecting the Nyaya's conclusions as to salvation, accepts its chapter on Logic almost completely.

The next verse raises another objection.

7. A product is always associated with an embodied agent; and it is also seen in ordinary experience, that only a person with a body can act. Therefore the Lord must be like us.

Note.—The Lord since he is an agent, must have a body, the objector says. And having a body he must, like us, be subject to all the ills of embodied existence. The next verse gives the reply.

8. Since Mala and the rest cannot attach to it, the body of the Lord is of pure *Sakti* (energy), and is not like ours. His body consisting of the head, etc., is composed of the five Mantras which are subservient to his five operations, and which are called I'sa, Tatpurusha, Aghora, Vâma and Aja.

Note.—These names are the first words of certain Vedic hymns. See Taittiriya Aranyaka. X. 43—47. The five operations are creation, preservation, destruction,

obscuration and grace, belonging respectively to Sadyojâta, Vâmadeva, Aghora, Tatpurusha and I'sana. Some other books ascribe these five to Brahma, Vishnu, Rudra, Mahesvara and Sadâsiva, for instance the Tamil work, Unmai Vilakkam. (*verse* 9).

Now begin some fanciful derivations of the words Isana and the rest.

9. Is'âna, because by this attribute of His, occupying the loftiest position, the Lord governs (îs'=to rule) the whole universe. From its resemblance to the fore-head (in being high-placed), it is also called Mûrdhâ.

Note.—Isâna is said to be the forehead of Isvara's body, because by that he blesses all beings, and initiates them into true knowledge.

10. Tatpurusha-Vaktraka is so called, because it resides (*ushati*) in each and every (*tat tat*) body (*pur*) and because it protects (*trânât*) and illuminates (*vyañjanât*).

Note.—The body is called *pur* or a citadel, on account of its being like a city guarded by the senses and organs, for the convenience of the soul seated in the heart. It illuminates by manifesting the Jnana-sakti of the soul, and it protects it by the removal of all fear of the *samsara*, consequent on the soul obtaining knowledge. The word *vaktraka* really means "forming the mouth," since in the body of Siva, Tatpurasha Mantra is said to form his mouth. The Agama however further on gives a fanciful derivation for it.

11. The word "heart" (*hridaya*) is synonymous with wisdom (*bodha*); and since the Lord's wisdom is ever benign, it is called Aghora (not terrible). It is sometimes secondarily styled *Ghora*, on account of its being terrible on the *parigraha* path.

Note.—The third mantra called *Aghora hridaya*, which is said to be the heart in the Lord's body, is explained. It is called *hridaya* (heart), because the word is a synonym for wisdom, which this mantra is said to be. The Agama here incidentally explains why Isvara is sometimes called Ghora, terrible. In the *parigraha* path, or as it is sometimes called the 'impure' path (*asuddha-adhva*) the path of Maya (*Maya-adhva*), it is said to bo terrible, because in meting out due justice, it has to be terrible to all evil-doers. Not that it is in reality terrible, but to those who suffer the evil consequences of their deeds, it appears to be so; in reality, this also is intended by the Lord for the release of the souls who are immersed in ignorance. *Parigraha* is used as opposed to the *anugraha* of the Lord, by which latter He liberates and blesses souls. The real reason why it is called Ghora is because its special function as Ghora-sakti is destruction.

12. The three objects of wordly existence are collectively styled Vâma on account of their inferiority. That which has Vâma for its abode, which is always secret by nature and ever resplendent (*deva*), is called Vâma-guhyaka.

Note.—The mantra which is said to be the fourth member of Siva's body, the Sakti, is here explained. The three objects of wordly existence, *viz.* the acquirement of virtue, wealth, and pleasure, are called Vâma, because of their inferiority to the fourth, liberation. This mantra or Sakti arranges for the due enjoyment of the fruits of a person's actions, if they come within the first three objects of human existence. A person's past karma and the results which would in consequence accrue to him cannot be known by any one. Hence the Sakti which arranges these is called secret (*gukyaka*), and fancifully it has been made to correspond to the *guhya* in the Lord's so-called body.

13. Sadyojâta is so called, because bodies for the souls spring forth in an instant (*sadyas*) at his mere wish. Or he is Sadyomurti, either because he produces embodiments (*mûrtis*) for yogins, or because of the rapidity of his actions. It is not that he himself has a body (*mûrti*).

Note.—The special function of this *Sakti* is creation. It produces bodies for yogins composed purely of mantras. It is said to form the feet in the body of Siva.

14. Though the Lord has no embodiment, yet since the Sakti, in this manner, discharges the functions of one, it is referred to by words which signify a body. This Sakti, though one, is differentiated as Vâma and the rest by the Great Ones, on account of the diversity of its activities.

Here ends the Third Chapter.

THE NATURE OF THE PATI.

1. The Lord, having an embodiment as described above (consisting of mantras), always performs his work, in due time and manner, through his instrument (the Sakti) of irresistible might.

Note.—Desirous of describing the nature of the Pati yet further, the Agama begins an explanation of the expression *sarva-krit*, all-doer, in the first verse of the second chapter.

2. First he creates eight qualified *kevala* souls, accompanied by the *saktis* Vâma and the rest, and surrounded by seven crores of mantras.

Note.—"Kevala," is explained by the commentator as *vijnâna-kevala*, denoting the souls that are free from Karma and Maya, but yet remain affected by Anava Mala. But usually the word is used the condition of the soul, when it is completely immersed in Mala, and has not yet taken up an embodiment, and as such may be said to be free from Maya and Karma. It is only in the latter sense that we meet with the word in Sivajnana-Siddhi. Perhaps the resemblance between the two states, in that in both the souls are affected only by Mala, might have led to such a use as in the Agama. But there is one important difference between the two, for in the *kevala* state, as ordinarily understood, Mala completely obscures the souls, whereas here Mala is of extreme tenuity and but throws the lightest veil over them.

3, 4. These are Ananta, Sûkshma, S'ivottama, Ekanetra, Ekarudra, Trimûrti of measureless brilli-

ance, Srîkantha, and Sikhandin, who are Isvaras over the Isvaras, who are higher than the Ràjas over Râjas. Since they are yet a little removed from perfect union (with the Lord), they remain subject to His control.

Note.—The commentator thus explains the curious phrase *râjarâjesvaresvarâh*; the lowest class *viz.*, the Rajas, are Indra and the other gods; the Rajas over them are the hundred Rudras; the Isvaras who are above them are Mandali and others, above all these come the eight mentioned here. They are called Mantra-mahesvaras. These are not yet in perfect union with God, because there is a little mala yet attaching to them, in the form of desire of rulership. They are styled by the Saiva school, Vignâna-kalas.

5. Though possessed of universal knowledge and the rest, they are charged with duties by the Lord, on account of a little Mala yet remaining in them. They are differentiated as higher and lower, one in relation to the other; and so also are the mantras which are below them.

Note.—The mala in the case of these is the lordship or rulership exercised by them. They have passed beyond Maya and Karma.

6. These (mantras), directed by the Sivasakti which is manifested in the Mantresvaras, bestow *anugraha* (grace) at the proper time on such souls as are fit for it.

7. Half the number (of these mantras), dependent on the bodies of those who employ them, having performed their function along the whole *adhva* (path), enter at the end of the world into Siva together with their Isvaras.

Note.—The function of these mantras is to bestow the *anugraha* of the Lord on all who deserve it. They function within the Mâyâdhva *i.e.*, the path beginning with Mâyâ.

8. Without any substratum, the other (half of the Mantras) discharge their office, according to the will of the Lord, below the Prâdhâna-vikriti, and then attain (to Siva) at the end of their *adhva* (path.)

Note.—"Prâdhâna-vikriti." is explained by the Tamil version as "Suddha-vidyâ." How it came by the meaning is not clear. The two words comprising the compound are Sankhyan ones. It may mean either "the primas modification" or "the modification of Pradhâna (*i.e.*, Prakriti)."

9. Then the Lord, who is manifest within Ananta and the rest, creates a hundred and eighteen rulers from the Mâya-tattva, having their bodiel composed of the tattvas beginning from Kalâ.

Note.—These are more fully described in the last chapter of the Agama and have been referred to in the fourth verse as the lower kind of Isvaras, of whom Mandali is the first.

10. Afterwards the Lord enters into those rulers of the worlds (*bhuvanas*) who are tainted with mala, from whom arise all these worlds, and whose powers are limited by Karma.

Note.—These are Brahma, Vishnu, Rudra etc, who are generally classed among the Sakala souls, *i.e.*, souls who are affected by the three malas. They create the material words out of Pradhana or Mûlaprakriti. Their powers are exercised in accordance with the karma of the souls living in these worlds. *Sânjanân*—tainted with pigment, pigment being a name of mala, as *granthi*, knot, was of Maya in the previous verse.

11. He then creates the propogators of Pasu-sastras together with persons to follow them, along with their respective means and ends, reaching up to the world of Kâla.

Note.—*Pasu-sastras* are systems the goal of the best of which reach only to a discrimination of the *pasu* or soul; they do not understand the nature of the Pati or the Lord. In contradistinction to these, the Agama calls its teaching, the *Pati-sastra*. For instance we may take the Advaita of Sankara. The Agama will say that what he considers the Nirguna Brahman, which he holds to be the only reality and essentially non-different from the true nature of the Jiva, is merely the soul which he mistakes for the Highest Being. It will say that its system goes far higher, that it recognises a Supreme Lord, who is the very Self of this self, who is its very intelligence and who rules and blesses this soul. The highest place assigned by the Agama for the followers of these systems is the world of Kâlâgni-rudra.

12. Pervading by force of his energy (*icchâ-sakti*) these along with their means in the state of conservation, He employs them for the accomplishment of their ends, remaining the while unrecognised by all beings.

Note.—"These" refers to the *pasus* of the former verse and the Bhuvanas or worlds appointed for them.

13, 14. The Lord, ever merciful to all beings, withdraws all the accessories of experience, and merges them into their primal cause (viz Mâyâ), in order that those who are in the world of experience, and those who are tired of it, may find rest. And He then remains pervading this (Mâyâ) as well as the souls. This cosmic slumber having ended, He commences as before.

Note.—"Accessories of experience"—are the body, senses and the world outside. When the souls have found sufficient rest, the Lord begins again his work of creation, or rather of evolution.

15. Even in this resting state, the Lord instructs those who are fit to receive instruction, obstructs those that deserve to be obstructed (by his *tirodhâna-sakti*), matures (or ripens) the souls and their *karma*, makes the powers (*saktis*) of Mâyâ fit for emerging into manifestation, and otherwise watches over everything in appropriate manner.

Here ends the Fourth Chapter.

M. Narayanaswami Aiyar.

PADMAVATI.*

(A NOTE.)

When about two years ago, a novel by Mr. A. Madhaviah was announced, I looked forward to it with a certain amount of anxious interest. Mr. Madhaviah is a distinguished *alumnus* of the Madras Christian College and a very successful student of my dear old Hindu College at Tinnevelly. What I knew of and had heard about him led me to expect that he would succeed in his attempt, and I am glad that the book has been received favourably; though indeed it has not fully realised the very high expectations I had formed from the name of the author. I had previously read the "Kamalambal"—that delightful classic of my greatly esteemed and much lamented friend B. R. Rajam Aiyar; and that has perhaps influenced me a little. I feel the same sense of disproportionateness, that comes upon me as I read "The Christian" after "The Ordeal of Richard Feverel", the greatest novel of this century. But still "The Christian" is a decided success as Mr. Heineman will accept and a fine book, as the demand for so many editions proves. "Padmavati" too is a decidedly fine book in its own way and it deserves to be warmly congratulated. Further the Tamil novel is of recent origin: there are not many of them and we should always feel kindly disposed towards those who strive and add some contribution to it; especially when it comes from one who does so for the mere love of it. Industry and a taste for intellectual pleasures are peculiarly respectable in those who can afford to be idle and who have every temptation to spend their time in airy gossip and idle converse. It is impossible not to wish success to one who resisting such strong temptations loves work for its own sake.

Mr. Madhaviah had already put in his first appearance as an author in Tamil, when he gave us the first part of the story. That was a decidedly creditable performance; and the present book sustains the reputation of the first. He has undoubtedly some of the valuable *elements* of the novelist—a keenly observant eye, a widely retentive memory and a capacity for properly using them. But I must be permitted to say that the book now and then betrays the literary novice. There are a few occasions when a little conciseness would not have been amiss; and the style lacks that allusive charm which while interesting the ordinary reader takes captive the "student". But these are precisely the faults—if indeed such an expression can be applied—which time seldom fails to cure; and from the promise of the present work we may prophesy a successful literary career for the author.

It will be unnecessary for me here to recapitulate the incidents of the first book; it has been before the public for about two years, and most of us that take any interest in Tamil literature have read it. Our author begins the present part with the arrival of Gopalan and Narayanan in Madras. They determine to join the Christian College, and go to see it in a jutka. Here is a pretty description of the jutkawallah—that "horrid" fellow that somehow scents mofussilites, and asks four times the usual fare; we compromise for double and as he drops us he howls and we are glad to get away by paying him an extra anna or so. Then comes a tribute to the Christian College in pious fulfilment of the old "promise", "In loyal love of thee I yield to none first place"—which it will be ungraceful on our part to dispute. Still to call it the premier institution of the presidency may to some sound hysterical and a convenient forgetfulness of the Presidency college. But with all that is said of the Professors we cordially agree. Very learned men, they are supreme over all in kindness and benevolence and sympathy. They love their work, their college, their boys, the land they live and labour in; not very highly paid, they use what they can spare of it in deeds of "assistance"—genuine "charity".

This is followed by a hymn of praise to the Rev. Dr. Miller. All of us join in that hymn. All the lines of that venerable countenance are before us; all the litttle peculiar cadences of that voice from which scholars love to hear the lessons of a benevolent wisdom are in our ears; all the fire and brilliancy of his eyes attracts us like the lighthouse does the night-invested sail. There have been occasions indeed when our views on contemporary matters have not been in harmony with—nay even adverse to—those of the Rev. Doctor; but the sincerity with which they are felt and the courage with which they are expressed, leave us still admiring the "MAN."

In the second chapter we are given a view of the daily routine of our friends. Narayanan the scholar-

* Padmavati, a story of the Tamil country (in Tamil), Book II, by A. Madhaviah, B.A., Madras, Srinivasa Varadachari & Co. 1900. 12 as.

ship student works well and maintains his position in the class: Gopalan, the rich man's son, comes out a failure. This forms the subject of a little dialogue between them and the failure throws the blame on his wife, who, he says, occupies, whether he likes it or not, his whole attention. This is a dictum that we see is now growing in strength—of numbers at least. It was our intention when we were reading this chapter to dissent from it; and we are glad that the author has impliedly done so for us in the sketch of the married life of Narayanan and Padmavati. It is the noble woman, that like a guardian angel warns us of dangers ahead, comforts us in our sorrows, firms developing resolves and inspires endurance, foresight and skill.

The plot of the tale is simple; Narayanan, while at Madras receives intimation of his wife's puberty, and during the next recess is "married." He, his friend Gopal and their wives all spend the remaining part of their vacation time in that lovely sanitarium, Courtallam, a place which has justly drawn a glowing and eloquent chapter from the author. It has been our privilege to visit these delightful hills on more occasions than one, and never once while there, have we felt, even for a minute, the dreadful monotony and the lingering torture of a tedious hour. The ancient shrine, the glorious waterfall, the rich green of the storied hills, the sweet song of birds, and the antics of those lawless pranceful bands, that half way up to the jealous moon go in a flung festoon, all these inspire the heart with vernal delight and joy, able to drive all sadness and despair. Ascend then, the lovely hills and what a charmed circle of rest meets our entranced gaze—the grand and stately silence of virginal nature, unbroken still, in parts, by the ruthless step of man's civilisation, a haven of perfect calm, delicately disturbed by the fluttering wings and soft voices of birds, the gentle murmur of the freeborn winds of heaven, the low ripple of a distant stream and the soothing melody of a far cascade. All the emotions there are ours—from fun, frolic and jollity to meekness piety and devotion.

The pleasant stay of our friends in these charming hills is only marred a little by the illnatured step mother of Gopalan and his father who is ruled by her with iron will. On the re-opening of the College while Narayanan brings with him his wife, Gopalan comes only with his sister leaving his wife behind him, believing that in her absence glorious days of work and study were before him. They as before live together. One day Narayanan and Gopalan plan to attend a certain theatrical performance notable chiefly for its well sung songs, Narayanan having a partiality for music. On mention of this by Narayanan to his wife Padmavati, unexplainably she feels an instinctive dread of coming evil. But he silences her and off they go. The description of the perfromance at the theatre is an admirable chapter of the book; a fine example of vivid and realistic portraiture. In one of the actors Gopalan and Narayanan recognise the long lost brother of Gopal; they wait till the performance is over, and the prodigal brother is brought home. On looking at his sister the kindly natural instincts overcome even this gallant gay Lothario and he weeps. But all this repentant regret is but of brief duration and early the next day he gives a graphic account of his life after his disappearance. Sankaran's—for such is this precious brother's name—history is briefly this; he gets disconsolate at being left unmarried, while his old father goes all the long distance from Tinnevelly to Tanjore, to get for him a stepmother: he is incited to claim partition from his father by his father's local enemy: and to get legal assistance he goes to Srivaikuntam, where while selling his jewels to a goldsmith, to meet present expenses he is quietly taken hold of by the police, who extort from him the jewels under threat of prosecution for some theft, and despatch him to Trivandrum under a special escort so as to keep him out of their way. He there lives with a woman of that place and shortly after, finding his brother-in-law in that town he steals his mistress' box and runs away. Then after a roving reckless life in the Bombay Presidency and elsewhere he comes to Madras and falls in with a company of actors with whom he stays until found out and taken back by his brother, as we have seen. He threatens to go home and institute the partition suit: but his brother dissuades him from it promising to write to his father himself and thus detainins him in Madras.

Sankaran's associations and his late reckless life had fully wrecked his nature and made an absolute rake of him: his talk was course and his manners repulsive, his mind ever clouded with the turbid fumes of vice. He cast a lustful look on Padmavati whenever he chanced to obtain a glimpse of her; she, thence, avoided him studiedly. Once when Gopal and Narayanan were away at college, Padmi sat read-

ing in her room; where beside her, her mother and Gopal's sister lay asleep. With quick smooth steps, false Sankaran hurried thither and glancing at her with his lust-lit eyes, he hastily called Padmi to come out. Terrified she silent sat: her arms her eyes covered: this noting, he a little shell upon her threw, which unlocked her paralysed voice and she gave a frightened cry. The women beside her woke, and weeping Padmi moaned the plaintive tale: which when Gopalan on his return heard, he sharply questioned Sankaran, who with an indifferent air, gave a plausible explanation. Narayanan shortly after removed to another house with his wife and mother.

Gopal, who to obtain more time for work, had left his wife behind him, was no whit better now. For a time indeed he worked a little: but, latterly, any fair girl, reminded him of his wife and the happy wedded days of the last session: little by little evil thoughts made their way into his mind; and the face of "Dropadi" which he saw at the Chenga Bazaar theatre haunted him. Through his brother, he obtained an introduction to one Seshiengar the gentleman who figured as "Dropadi"—and he in his turn introduced him to his concubine Sala, a previous acquitance of Gopal as readers of the first part know. From that time began with him an era of duplicity. He avoidod Narayanan, and he hid a good deal from his sister. He never felt the same as before. He later on, began to write letters to Sala. These letters were obtained by Seshaiyangar for Sankaran, who filled with thoughts of vengeance on Padmavati for his exposure of him, cut out the address from those letters, and addressed them to Padmavati, so that they read as love letters from Gopal to Padmavati. The letters being posted were received by Narayanan, who on reading them grew suspicious; and ever afterwards a sullenness characterised him. He did not even think of questioning Padmi, so much was he upset. A second similar letter coming to him cofirmed him in his alienation from Padmi. He then thought of sending away his wife to his father-in-law and with a lying letter to him that his wife wanted to go home some time on account of ill health. Shortly after Gopal left Madras for the holidays. That night, desiring to know the cause of her husband's coldness, she asked him some question to which he returned angry answers and threw to her the letters of Gopal in explanation; on her asking why those letters were given her Narayanan angrily said that they were addressed to her and—she faints Shortly after restoring her, rebuking her for her faithlessnees he goes out. Later he learns that his father-in-law's business had failed, that he was a ruined man and that as such, Padmi must stay where she was; and he is thus baffled in his attempts to seperate from his wife. His father-in-law's failure reduces Narayanan's income a bit, and his scholarship money not being enough to maintain him, he becomes a private tutor, which gives him a few rupees. But this was not enough always to maintain him: it was a living from hand to mouth. One touching incident of this nearly starving life is recorded as how his mother rather than increase the expenditure starved herself on some occasions and noting one of which he sold some of his beloved prize-books, and gave her the wanted money. Padmi seeing all these events thought of selling some of her jewels and surprise the money into her husband's hands.

Gopal had meanwhile returned after the vacation. His letters to Narayanan during the recess and one asking him to meet him at the railway station, were left unheeded. On the evening of his return Gopalan happens to pass by Narayanan's house and Narayanan himself was just coming home in a melancholy mood. He did not wish to meet Gopal who happening not to notice Narayanan went his way. On Narayanan reaching home he heard his wife singing and seeing by that that his mother was not at home, he thought that his wife was in high spirits owing to having met Gopalan, who as we know, had not even entered the house, but only passed by it. Narayanan entering his house asked if "that fellow" had been there: not knowing what he meant, she asks "which fellow" and then drops into his hands the sale proceeds of the jewel. Narayanan mistakes it as a gift from Gopal and roundly questions her if he has given her anything else in consideration of her unfaithfulness. She had not expected this before: trembling and weaping she explains to him the sale of the jewels of which she had not told him before as she wanted to surprise him with the money, and also for fear that he might not permit her to sell her jewels; but he is unconvinced and frantically kicks her. The pregnant Padmi falls unconscious and the fright with the treatment she received, results in a m iscarriage. His mother who returns a little after urges him to get medical aid; he then explains to Dr, Miller the state of the circumstances and the Revd. gentleman with

his usual loving kindness sends his own doctor. Padmi slowly rallies and sometime after, Narayanan's mother dies, her very last act being to place Padmi's hands in Narayanan's and with a look that spoke more truly and eloquently than words, imploringly ask him to love and cherish the precious heritage she was leaving in his hands.

Thus were husband and wife left alone. Narayanan grows worse in mind. If but to be wroth with those we love, doth work like madness in the brain, expression fails to state the excruciating torture and feverish agony that follows on our belief that one whom we loved and trusted had proved faithless. Narayanan's mind was ever stretched on a wrenching rack of thought: futile tears filled his tired eyes: and often he thought of killing his wife. Once when seriously contemplating it, that last look of his mother rose before his eyes like a fairy vision, and dispelling for the moment mistrust and anger reminded him of the past delights of his earlier married days, sweet as a song sung perfectly. He returns home deliriously singing to himself the well known song,

Tears, idle tears, I know not what they mean,
Tears from the depth of some devine despair
Rise in the heart and gather to the eyes,
In thinking of the days that are no more.
Dear as remembered kisses after death
And sweet as those by hopeless fancy feigned
On lips that are for others ; sweet as love,
Sweet as first love, and wild with all regret,
O, death in life, the days that are no more.

and as he came by his door heard his wife singing the tender "hymn" whose pleading plaintive notes came quivering from her lips :—

Prince of my soul*
My life's goal
Fond heart's desire
Love burns like fire;
No fault of mine
Handmaiden thine
Turned thee ' gainst me
And plunged me in sorrow's sea :

(Chorus) When wilt thou hark to me ?
When will thy bosom warm towards me ?
When will my head nestle on thy breast,
And there have rest ?

II

My life thou art,
And mind and heart :
Affection's fountain thou,
Ever and now.
Te me, in woman's guise
The pole-star of the skies :
All things : aye, even
My thoughts' sweet heaven.

(Chorus) When wilt thou hark to me ?
When will thy bosom warm towards me ?
When will my head nestle on thy breast,
And there have rest ?

and suddenly with one piercing cry she fainted and fell. Bitterly weeping Narayanan, wildly rushed in and clasped her to his breast.

Gopal's sister had latterly been asking him why he had neglected Narayanan all these days and as he was answering, Narayanan suddenly enters, and asks Gopal to go out with him to discuss some matters in private. The whole affair is explained and Narayanan learns that the tell-tale letters were addressed to Sala, from whom they were obtained for Sankaran, who used them as we have seen. All these were corroborated by Sala herself.

Then follows a reconciliation and under Narayanan's influence Gopal is induced to leave off Sala and bring back his wife. The happy days once more return and our author bids us good bye leaving them happy and us delighted : but as in this most perverse of all possible worlds there is no joy without alloy, our delight is mixed with regret that there is no more of the book. We feel much inclined to "ask for more" and I believe it is but fair to hope that so educated a gentleman as the author would not behave like "the master," but indulge us in our little whims, and give us some more "Scenes of Hindu life".

K.

* These verses are a free rendering of the "hymn" : it has not been found possible to preserve the unutterable sadness and the wailing melancholy of that wild tune.

THE
LIGHT OF TRUTH
OR
Siddhanta Deepika.

MADRAS, NOVEMBER 1900.

The Rev. G. U. POPE, M.A., D.D.

We are glad to present our readers with a fine portrait of the veteran Tamil Scholar in commemoration of the publication of his Translation of the Sacred Tiruvachakam. We cannot do better than quote his almost pathetic words with which he records his life's work.

"I date this on my eightieth birthday (24th April 1900). I find, by reference, that my first Tamil lesson was in 1837. This ends, as I suppose, a long life of devotion to Tamil studies. It is not without deep emotion that I thus bring to a close my life's literary work.

"Some years ago, when this publication was hardly projected, the writer was walking with the late Master of Balliol College in the quadrangle. The conversation turned upon Tamil legends, poetry and philosophy. At length, during a pause in the conversation the Master said in a quick way peculiar to him, 'You must print it.' To this the natural answer was, 'Master! I have no patent of immortality, and the work would take very long.' I can see him now as he turned round,—while the moonlight fell upon his white hair and kindly face,—and laid his hand upon my shoulder saying, 'To have a great work in progress is the way to live long. You will live till you finish it.' I certainly did not think so then, though the words have often come to my mind as a prophecy, encouraging me when weary; and they have been fulfilled while he has passed out of sight."

We hope to publish a thorough review of the work and a full sketch of the old Doctor, who would be content to have inscribed on his tomb the bare words, 'A Student of Tamil'. And whatever criticisms the book may elicit, we could assure our friends of the old scholar's undoubted love of the Tamil people and their literature and religion. We owe him in return our deepest love and gratitude, and love and gratitude have been the surest traits of the Tamil Race.

LEAVES FROM AN OLD INDIAN'S NOTE BOOK.

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The Purra-nânnûrru.

The Hill-Chieftain, 'Strong-bow.'

ONE of the seven celebrated generous chieftains of the old Tamil country was **Val-vil-ori, or Âthan-ori ('Strong-bow')**. His title expresses his special characteristic: he was a Nimrod, 'a mighty hunter.' His hill was **Kolli,** on the Malabar coast—a hill from which the Sera (or Malabar) kings take one of their titles. He was also celebrated for his lavish gifts of richly caparisoned elephants. Three songs are inscribed in his praise (152, 153, 204).

This chief is mentioned in the *Pattu-pâttu* as having fought with another of the seven liberal kings, **Kâri** (of whom we shall hear by and-bye). He is also named in 158, but simply as the 'Lord of the gleaming hill of Kolli.'

His especial bard was **Van-Paranar,** whose lyric we translate in a somewhat condensed form. It is doubtless a fair picture of the old Tamil highland chiefs before the Muhammadan invasion.

The Generous Archer.

[152]

What artisan thy arrows excellent
Fashioned with many a stroke, O thou, in chase
Victorious ever with thy mighty bow?
Low lay they mighty elephants, and slay
Tigers with wide cavernous jaws,
And spotted antelopes with branching horns!
Before them falls the woodland boar's huge head.
The guano, neighbour of the lowly ant,

They kill. Yet **Ôri** hunts not for mere gain,—
Destroyer mighty though he be; for he
Reigns the right wealthy **Lord of Kolli's** fruitful hill

Around whose base the mountain streamlets flow,—
Whose mighty breast chaplets of pearl adorn.

O minstrel maid, sing thou a triumph-song!
And ye, bear burthen with your tambourines.
Make ready lute and lyre, tabor and drum,
And every instrument of joyous melody!
Then will we pass from land to land, and say:
'There is no huntsman like to him: in war

No arm so strong as his to guard and rule—
The Lord of Kolli's hill, Ori's proud height;
The brave one, loved and loving, rich in gifts!'

Another bard, whose epithet was 'Owner of the elephant that chews the sugar-cane,' and who is otherwise unknown, has composed an interesting poem in his praise.

The Sea and the Streamlet.

[204]

'Tis shame to wealthy churls, 'give ye,' to cry;
Sorer disgrace when these their gifts deny.
Doubtless, who saith, 'Take this my gift,' does well;
Who saith, 'I take not,' doth in worth excell.

Who thirst for water will not stoop to drink
Where sparkling wavelets play on ocean's brink,—
Tho' draught be crystal clear. Where cattle pass,
And thronging thick make bank a muddy mass,
And tho' the streamlet trickle scant and slow,—
There's well-trod path to where sweet waters flow!

If thou give not, thy suppliants blame the hour
And inauspicious signs, and fate's dread power;—
They blame not thee, as all forlorn they sigh,
For thou art liberal as th' o'er arching sky!

The lavish generosity of the archer-chief is celebrated in hyberbolical strains in 153, which is a singularly artistic Tamil lyric.

Bewildering Munificence.

[153]

Daily the chieftain of the cloud-crowned hill*
Gives askers elephants caparison'd.

Great **Âthan-ori** height,—his hand, adorned
With radiant gems and gold, grasps the round disc,—
Insatiate lover of the deadly strife.

To see his gifts showered down like kindly rain
My merry company went trooping forth.
Garlands and ornaments of silver twine,
With jewel-lotus-flowers, in no cool stream
That grew, and line of elephants they gained.

As they went forth, according music loud
Sounded on every side from instruments
Well-strung: but they—because they hungered not?—
Forbore to dance, and quite forgot their song.†

* Kolli.

† Paralysed and struck dumb by his munificence.

These verses give the merest glimpse of the mighty Tamil archer. For twelve centuries they have existed in South India, have been the source of many legends in other literatures, and are mixed up with traditions of the Pândiyan kings of Madura, who, being supposed to be incarnations of Siva, had the bow and arrows as their special attributes. But all that is received and accredited tradition about **Ori** is contained in these three lyrics.

THE SUTASAMHITA ON THE SAIVA AGAMAS.

The Sutasamhita, perhaps the most favourite book among Indian Sanyasins, forms part of the huge Skanda Purana, which according to itself consists of 100,000 slokas. This Purana, owing to its strong Saivite bias and the large number of Saivite shrines it mentions, has generally been put in the ninth or 10th century A. C. by western scholars. And it must have been with a shock of surprise that they would have received the announcement of Prof. Bendall, that he had secured a manuscript of the same Purana dated the sixth century A. C. in Nepal. Allowing, as we must, under the circumstances, at least two centuries for it to become famous so as to be preserved as a Purana, we may provisionally assign it to the fourth century A. C. It is quite likely that it is considerably older; but the fact that a portion of it, the Sutasamhita mentions Bauddhas and Jains positively prohibits us from going behind the third century B.C., when only Buddhism came into prominence as a State religion, menacing the existence of Hinduism itself. Probably the beginning of the Christian era is the safest date that can be assigned to it at present. This argument, of course, assumes that the Sutasamhita formed an integral portion of the Skanda even in those times; and till we get more information regarding Prof. Bendall's manuscript, we may proceed on the assumption that it was so.

This preliminary matter will make us appreciate in due measure the mention of the Saivite Agamas by name in the Sutasamhita. In the very first chapter in enumerating the eighteen Puranas and the eighteen Upapuranas, occurs a sloka which says that just as Iswara is the the source of the Agamas like Kâmika and the rest, so the son of Satyavatî (Vyasa) is the source of the Puranas.[1] (I. 1. 12.) In IV-8, 22—24, the Bhârata, "the Tarka and other Sastras," Saiva Vaishnava and other Agamas are mentioned. I may

here state that the Bhârata is very often mentioned in the body of the book, so that all mention of it may be omitted hereafter, after giving a few references here. (I. 1. 36, 47, IV. 19, 26, IV. 22, 2, IV. 39, 23, etc.)

In IV, 20, 14—27, occurs a list of things, the succeeding one of which is declared to be better than its preceding one. In this ascending scale are to be found worship of God according to methods devised by oneself solely, adherence to the Bauddha Agama, the Arha Agama, the Prâjâpatya Agama, the Vaishnava Agama, and the Saiva Agama. The Saiva Agamas are said to be divided into two portions, one having a low source, the other a high one, of which the second is declared to be superior. This the commentator explains as follows: that the lower portion has its origin from below the navel of the body of Siva and that the higher one comes forth from the five Saktis of God called Isâna, Tatpurusha, Aghora, Vâmadeva and Sadyojâta, forming the well-known Saiva Agamas Kâmika and the rest.[2] He then quotes from some Agama to show the distribution of them to each of the five.

From Sadyojâta	—the five Agamas beginning with Kâmika.
,, Vâmadeva	—the five beginning with Dîpta.
,, Aghora	—the five beginning with A'ptivijaya.
,, Tatpurusha	—the five beginning with Rourava.
,, I'sâna	—the eight beginning with Prodgîta.

Then the Samhita proceeds that the Smarta rules are better than rules in Agamas, and that better than both is the Srauta Dharma, and so on. The mention of the Bauddha and Jaina systems is to be noticed. It is not condemned as intrinsically bad, but as only lower than some other systems.

Our next passage occurs in IV. 23, 2—6, where we find mention of Dharma Shastras, the Bhârata, Vedângas and Upavedas,[3] of the Kamika and the other Agamas, the Kâpâla,[4] Lâkula,[5] Pâsupata, Soma, Bhairava, Vaishnava, Brâhma, Bauddha and Arha Agamas, and of the Lokayata, Tarka, Mimamsa, Sankhya and Yoga systems. IV. 39. 23., informs us that the Smritis, the Bharata, the Saivagamas and Tarka teach only Advaita and never Dvaita.[6] The superiority and the all sufficiency of the Veda, is described in IV. 45, 52, where the Samhita asserts that knowledge of the Lord can be obtained only from the Veda, and that knowledge derived from other Agamas is no knowledge at all. It then proceeds to say that the other Agamas (*i.e.*, the Veda itself being called an Agama) teach only a fragmentary portion of the truth contained in the Veda, and quotes as examples the Saiva, Vaishnava and the other Agamas we have become familiar with by the previous quotations, which, it says, are fit, only for lower *Adhikaris* (*i. e.*, persons fit to follow them). This is rendered much more emphatic by the 8th chapter of the Brahma Gita, where six slokas (25 to 30) are devoted to the explanation that the Agamas are not meant for men who follow the Veda, and that they are solely intended for such as cannot go to it or have fallen from the Vedic path. In the first verse of this series, the Saiva Agamas are mentioned as example, and in the following ones, it is taught that the same principle applies to all the other Agamas also. The Samhita then proceeds to extol the excellence of the Veda, and winds up the chapter with the statement that while Tantrikas incorporate Vedic teachings with their creed, the followers of the Veda do not stand in need of what is taught in the Agamas.

Looking back over our few gleanings from the Sutasamhita, we may easily gather, that at the time the book was written, which we have provisionally accepted as the fourth century A. C., and which may in fact be much earlier, there was a considerable body of what are called Agamas, appertaining to the particular cults of Siva, Vishnu, Brahma, &c., and that there was some antagonism between these and the Veda, which the Sutasamhita tries to reconcile by the theory that they were given out by God for lesser *Adhikâris* or less developed men, while the Veda was only for the

1 In this paper I have used only the Anandashrama edition, which contains the commentary of Mâdhavâchârya also. I have not consulted the Grantha edition.

2 The Sutasamhita makes a distinction among Saiva Agamas, the now-known 28 Agamas being classed as higher than the others. I do not know whether there are any other Saiva Agamas than these twenty-eight; at least I have not met with mention of any.

3 This the commentator explains as A'yurveda, Dhanurveda etc., *i. e.*, the sciences of medicine, of war etc.

4 The Kâpâlas are a certain Saivite left-hand sect, who are noted for carrying a garland of skulls, and for eating and drinking from them. There is a graphic description of them in Bhavabhuti's drama Malatimadhava.

5 I do not understand what this is. There is another reading *Nâkula*, which means 'relating to Nakula.'

6 A very similar series of verses occurs in the Brahma Gita portion of the Sutasamhita. Chap. 9. Verses 25 to 46.

highly developed. We also learn that there were two divisions among the Saivite Agamas, the higher comprising the now-known twenty-eight beginning with the Kamika, the lower having to all appearance disappeared. It is evident that a huge body of literature must have perished, for now we have absolutely none of the Agamas mentioned in our extracts, except one or two of the Saivite ones. And it is sorrowful to think how with these, have also gone our hope of ever tracing to their primal sources, the history of many a ceremonial quite meaningless at the present day. That such a considerable literature existed even at the time of the inception of the Puranas, lends colour to the surmise entertained by many that some of these Agamas had their origin in times almost cœval with the dim days of the Brahmana period.

There is also another source from which evidence may be gathered, *viz.*, Tamil literature, almost the whole philosophical portion of which is dominated by the Agamas. The greatest of the Saiva saints, Tirumûlar, who is specially worshipped in perhaps the most revered Saiva shrine in Southern India, Chidambaram, mentions the twenty-eight Agamas and even gives the names of nine of them. His great work, the *Tirumantiram,* is, on his own avowal, a condensation of the Agamas.[7] This saint is ascribed by some Tamil scholars to the first century A. C., but so far as I am acquainted with the literature of the subject, no reasons are given for this date. Another early saint Mânicka-Vâchakar also mentions these, though not by their individual names. Mr. Tirumalaikolundu Pillay has recently attempted to place the latter in the second century after Christ.[8] This, if well-founded, will also go to confirm the conclusion we have already arrived at, from Sanskrit sources, regarding the antiquity of the Saivite Agamas.

7 In the second verse of the chapter on ஆகமச்சிறப்பு he gives the number of verses contained in the Agamas as twenty-eight crores and one lakh. In the fourth, curiously enough, he gives seventy crores and one lakh as their number. I do not know if I interpret the latter verse right; any how it seems to me to be the plain meaning.

8 In his small pamphlet styled "The Age of Manickavachakar."

[*N.B.* I must mention that there is no mention of any Upâgamas in the Sutasamhita. Apart from this, there are reasons to think that they form a body of literature, which came into being at a much later time. Personally, I think they mark a revival of Saivism which followed upon the publication of the classical scholastic works of Indian Philosophy. In this connection, the omission of any mention of these Upagamas in Sureswara's Mânasollâsa, while the primary Agamas are mentioned, is significant.]

M. NARAYANASWAMI AIYAR.

THE PROBLEM OF EVIL—No. VI.

36. Elsewhere Aryans have said:

హారిదుఃఖాని భక్తేభ్యో హితబుద్ధ్యా కరోతి వై ।
శస్త్రక్షారాగ్నికర్మాణి స్వపుత్రాయ యథా పితా ॥

Trans: As like father with good intent permits surgery and application of scalding remedies (silver nitrate, e. g.) to his sick son so doth God in placing his children in affliction wash them of sin.

Affliction is the chemicals the great Washerman applies for the bleaching of unclean clothing.

Side by side with the Aryan is a Mahomedan saint Jalaludin Muhammed, Er-Rumi, who in his book of verses "The Greater Warfare," most enthusiastically sings in the following strain. The lines are so beautiful that they are worth committing to memory:—

"Did not our God mean mercy in his wrath
How could the lord of mercies thunder forth?
A child may tremble at the lancet's smart;
His mother knows there's healing in the dart.
It may half kill him, but restores sound life;
So God's great mercies far surpass our strife.
Men judge of what they see by what they think.
From judging Justice, men of sense will shrink."

To our narrow view, our position on earth surrounded with things *thought* good and bad, is necessarily a riddle; the best explanation that is given by many souls of the saintly order, we may well submissively acceptentatively with full liberties to explore into the unknown to find if possible a better solution.

37. A dip into Vishnu Purâna. In the description of what is "Hell," Bk. II Adh: 6, (Hell being taken, as representing all that is evil), Sloka 46 runs as follows:—

మనఃప్రీతికరస్స్వర్గో నరకస్తద్విపర్యయః ।
నరకస్స్వర్గసంజ్ఞే వై పాపపుణ్యే ద్విజోత్తమ ॥ 46 ॥

Trans: "What contributes to the delectation of the mind is heaven (Svarga), and to its reverse (*i.e.*, pain to the mind) is hell (Naraka). Virtue and vice, O, the best of the twice-born! are, thou wilt admit, symbolised by the terms Naraka, and Svarga." Delectation of the mind and pain to the mind as arising from the practice of virtue and vice, is meant; *i.e.*, acts done in accordance with the the injunctions of the laws of ethics (shastras), giving tongue to the voice of inward conscience.

Then runs the Sloka:—

వస్త్వేకమేవ దుఃఖాయ సుఖాయేర్ష్యోద్భవాయ చ ।
కోపాయ చ యతస్తస్మాద్వస్తు వస్త్వాత్మకం కుతః ॥ 46 ॥

Trans: "Nothing can be designated as absolutely that thing which produces pleasure unadulterated or pain un-

mixed; as, under different circumstances, that same one thing gives rise to pleasure, again pain, again anger, again malice &c.

Slokas 48 and 49 conclude the subject as follows:—

తదేవ ప్రీతయే భూత్వా పునర్దుఃఖాయ జాయతే ।
తదేవ కోపాయ యతః ప్రసాదాయ చ జాయతే ॥ 48 ॥
తస్మాద్దుఃఖాత్మకం నాస్తి న చ కించిత్సుఖాత్మకమ్ ।
మనసః పరిణామోయం సుఖదుఃఖాదిలక్షణః ॥ 49 ॥

Trans: Thus there is no cause which is by itself a cause of sorrow and none *per se* of enjoyment. The undulations of the mind alone characterise pain and pleasure."

If by the power of one's will, a mind wandering in the various stages accompanied with pleasurable or painful feelings can be abstracted therefrom into quiescence—which would be an almost superhuman feat, tried by very few men, and attained by fewer still—that is called "wisdom" the state of ineffable happiness, aye, beatitude in excelsis, and which may be rightly called "the *absolute* good." So, there *is* that "absolute good," vain man! if you could only deceive your mind away from thoughts of evanescent things.

38. The famous Prahlada of the Aryan Puranas, thus discusses the question of what is good and evil:—

అన్యేషాం యో న పాపాని చింతయత్యాత్మనో యథా ॥ తస్య
తస్య పాపానమస్తాత హేత్వభావాన్న విద్యతే ॥

The meaning of the above is simply:— "Evil to him who evil thinks," and when such thoughts, i.e., doing harm to others, which he knows as harm,—for he would not have others to do it to him,—do not exist, no evil exists.

39. In the Niti Shastra, the following Stanzas occur:

పరోపకారః పుణ్యాయ । పాపాయ పరపీడనం

i.e., "Benefaction to others is virtue (good), malefaction is vice (evil)."

And again,

ప్రాణా యథాత్మనోఽన్యేషాం
భూతానామపి తే తథా ।
ఆత్మౌపమ్యేన భూతేషు
దయాం కుర్వంతి సాధవః ॥

i. e. "Good men show mercy towards beings, because under such conditions themselves, they are aware of their agreeable feelings."

If in our hum-drum, and work-a-day world, every mortal was inspired with this motive, heaven then on earth! Let none despair however, for let every one ennobled by such sentiments strive to follow the teaching, and aspire after the high ideal to the best of his moral nature.

Gita says: (vi-32).

ఆత్మౌపమ్యేన సర్వత్ర సమం పశ్యతి యోఽర్జున । సుఖం వా యది వా దుఃఖం
స యోగీ పరమో మతః ॥

"He is the perfect being who like himself in all, perceives the good and the evil without difference.

40. From the beginning, the design of this paper has been that of Pascal's Pensees so that our readers may not tire, so that different views might address themselves to different minds. We therefore hop again—variety being the principle—from Puranas and Niti Shatsras to Malthusianism, a while.

What causes misery in the world? It is said, poverty and again, over-population? Consider each in itself, and then as related to each other:—

Poverty.—Jesus Christ was a poor man; and Buddha Ghosha made himself purposely poor. The former was godly, the latter godless; and yet, poverty was by both of them liked. A poor Arab's wife thus spoke to her husband:—

"How very poor we are! What hardships have we borne!
"The whole world lives in pleasures; we've the butt of scorn!
"We have no bread; for condiment we've grief and cares.
"Jug, pitcher we possess not; drink we naught but tears.
"By day, our only raiments scorching solar heat;
"Our bed clothes in the night, the moon's rays pale and sweet."

* * * *

"The woman's husband answered: "Pray now, silence keep!
"Our life is most part o'er. What's left us but to weep?
"The wise man cares not for a little more or less.
"These both will pass away, like torrent's waywardness.
"A torrent may be clear or muddy, black as ink.
"It will not last. Why then should we about it think?'
"Within this world what millions, living creatures all,
"A life of joy still lead, quite free from let or fall.
"A dove is always cooing praises to the Lord,
"Upon a tree, so long as day may light afford.

* * * *

"All those anxieties that fall on us like darts,
"Are but the vapours, tempests, of our human hearts.

* * * *

"Whoever leads a joyous life finds death severe.
"And he who's slave to body, mars his soul's career.

* * * *

"I choose the road that leads straight to contentment's door,

" Why takest thou the path to sin and misery's floor ?

* * * *

The woman raised a shout : " O man of simple mind !
" I will no longer listen to thy words, though kind.
" Why preach so loud of sentiment and honour's call ?
" Just look at our condition. Shame upon thee fall !
" Pride certainly is wrong ; much worse in beggar's camp
" What nonsense and frivolity thy weak pate doles !
" And all the while thy tent, like cobweb, 's full of holes.
" Where didst thou learn contentment's rule to make thy pride ?
" Has thy contentment taught thee shame from men to hide ?
" The Prophet has declared : ' content a treasure is.'
" But what knowest thou of treasure ? Suffering's is all thy bliss.

* * * *

" Thou fightest for a bone with dogs in this debate,
" How shall I not complain, with hunger at our gate ?
" Thus spake the woman bitterly unto her spouse,
" Whole volumes would not hold the words that she let loose.

The Arab to his wife :—

" ' My poverty's my pride.' Reproach me not when sad.
" Possessions, wealth, are but a cap the scalp to hide.

* * * *

" A man of wealth may full of sundry vices be.
" His riches are his mantle ; none his failings see.

* * * *

" True dervishes retire away from wealth and power.
" Their bread, the Lord majestic, furnishes each hour.

* * * *

" ' My poverty's my pride' is not an empty word,
" Therein are hid a thousand blessings well assured.

* * * *

" Thank God that greed is not among my sins, at least,
" Contentment fills my heart ;—a true, perpetual feast.

* * * *

" Make trial of true poverty, but for one day, or two.
" Thou 'lt find therein true riches, with contentment, too.
" Be patient with our poverty, and banish grief ;
" For poverty's a crown bestowed by our Great Chief.
" Put off sour looks and see, how many thousand souls,
" Through sweet contentment are as happy as the fowls.

* * * *

" Dear wife ! Chaste, modest matron ! Art thou well prepared
" Into the tomb to sink, ere thy doomed hour's declared ?
" Were I to fill the earth with pearls of countless price,
Thy daily bread thee failing, could they thee entice ?

* * * *

The wife :—

" She burst in tears. Was ever woman tearless known ?

* * * *

" I scorn all gold and silver, count them less than dirt,
" If they to thee bring anguish. No ! I'm no such flirt.

The above would certainly not seem to require any comment.

All the world's saints were either poor or made themselves poor, for they knew well that poverty was the best preparation to meet death as a friend than a foe. Kûrath-Alvân of the Vishishtadwaita school distributed all his riches one day at Kûra, and started with his wife alone to the Holy Shrine of Srirangam, Trichinopoly. The wife had secreted a gold cup in her clothes, and while they were journeying together alone in dark in the jungle, she complained of fear to her husband. He at once told her that there was certainly something with her which caused the fear, and asked her to throw it away. So she did.

Sri Krishna says in Gîta Bk. 14, verse 24 :—

సమలోష్టాశ్మకాంచనః.

I. E. " He who is able to look on a piece of wood, or a piece of stone, or a bit of gold, with equal eye" is a ధీరః *i.e.*, the wise man.

Sri Ramanujacharya is described as :—

తదితరాణితృణాయమేనే.

I. E. " He looked on all things else than God, like unto trash" Kulasekhara Alvar, the king of Travancore, discarded all riches and pleasure and cried.

నాస్థాధర్మేనవసునిచయేనైవకామోపభోగే.

I. E. " I have no liking for deeds (which would bring me riches &c.), nor heaps of wealth, nor the enjoyment of (worldly) pleasures."

Yâmunâcharya, another saint, left his kingdom for a greater kingdom, that of the Lord.

Dêsikar, a saint, sang thus :—

అలంకిమనలంభవేత్.

I. E. " Is (for thy little pate) not enough, the collecting of the scattered grain over fields newly harvested ?

Sokrates, the Greek philosopher purposely lived just above penury.

The Greek history mentions Crœsus, as a king of Lydia (Asia Minor) 550 B. C., so rich as to have passed into a by-word. There was a wise man also, Solon. Crœsus paraded his riches, in a place called Sardis, by dressing himself magnificiently, and wanted Solon's opinion about his having elsewhere witnessed so much splendour. "Yes," said Solon, "even in your own country, I have seen

pheasants and peacocks that excel you." "King of Lydia!" Solon continued, "though you are now rich and powerful, the life of man is liable to so many changes and accidents, that philosophy does not permit us to glory in prosperity that may endure but for a time. No man can be accounted happy but he whom Heaven blesses with success to the last." Crœsus was angry, and dismissed Solon. But see what happened. Years passed, and Crœsus found himself prisoner in the hands of Cyrus, the Persian king, who condemned him to be burnt alive according to the practice of those olden days. Thus, poverty is no misery. The Christian Bible is full of stories that poverty is no sin. True happiness is that of the soul, of virtue, of contentment, of benevolence, of dependence on that Higher Intelligence and plan into which we are woven.

యస్యానుగ్రహమిచ్ఛామి తస్యవిత్తంహరామ్యహమ్

Among the Hindus, this saying is frequently remembered. This was said by God, meaning that "to him that hath shall be given and from him that hath not shall be taken even that which he hath." The legends of Gajendra, Vibhishana, Kuchela &c., are all to the point. ¶ Shakespeare said :—"Uneasy lies the head that wears a crown."

41. *Over-population.* Really there is none, if the productiveness of the earth and the extent of still uncultivated land is taken into account. Unequal distribution of wealth is the real social evil, not over-population. And if it is still asserted that there is over-population, which is an evil, and Malthusianisms, Knowlton pamphlets, and Bradlaw-Besants are all intended to check it, no greater can such human checks be than the catastrophes that happen, such as famine, epidemics, wars,fires, earthquakes and other natural agents which visit the country at intervals and sweep numbers away from the earth's surface. Besides, inequalities of wealth and inequalities of health and inequalities of calibre, how can one say, are not really the factors which add to rather than detract from the happiness of man? It is very much like the inequalities of the surface of the earth, the mountains of which necessarily from their position contribute to the richness of the valleys. These are reserve forces in nature which come to the rescue when the van of her army has spent itself. An anonymous writer has said :—"If all were equal to-day, it would be impossible for all to be equal to-morrow. The ordinances of God imperiously forbid so great an evil. The original difference of intellect and of moral and physical power, would still remain and elevate some from the crowd, and raise them above their brethren; and as "one star differeth from another star in glory," so it is designed by Divine wisdom that there should be gradation in human society—a regulated ascent from the lowest subject to the prince upon the throne."

42. The very Mrs. Annie Besant, across whose mental mirror, humble pictures of over-population and poverty, one related to the other, marched past, after years grasps at the root of the question, and in her "peace" after all "storm," lectured in Calcutta, in March 1895, on the "*Use* of Evil," and said that "great convulsions of nature, such as volcanic eruptions of the earth and the rolling of immense glaciers from the mountain tops, although apparently mischievous and evil, eventually tended to good; for God, as they knew, was described both as the Destroyer and the Regenerator—What, as a secularist, as materialist, as atheist, as Anti-Christ, Mrs. Annie Besant failed to find an explanation for, she finds now as a Hindu-Theosophist. In 1871, she wrote :—"The presence of pain and evil in a world made by a good God; the pain falling on the innocent as on my seven months' old babe; the pain begun here reaching on into eternity unhealed; a sorrow-laden world; a lurid hopeless hell; all these, while I still believed, drive me desperate." But in 1895, in Calcutta, She has seen the "uses of evil," evil, aye, as seen even in great catastrophes of nature.

43. "Things are not what they seem." If this rule be applied in every case, a fair genesis of whatever looks as evil, or whatever appears as happy, may be arrived at, leaving the final solution to a future "might." For instance, we fear death, but as Edwin Arnold in his "Death and Afterwards" says: "We may perhaps find it agreeable, interesting, and coming just at the right time, whenever it comes." That gifted author says that "Pain is truly, or was, a horrible puzzle; but its physiological and moral uses were always plain; and science has practically mastered it at last with the benign discovery of anœsthetics. Hatreds, and malignities; selfishnesses, and social evils of all kinds are very dreadful; but they plainly diminish before the light of education."

44. That talented lady, Miss Frances Power Cobbe, has grappled the Problem of Evil very ably, and her opinion that "Pain has mysterious uses" is the same as that in which Mrs. Annie Besant has in her "peace" after "storm" has finally landed. To Cobbe, pain and sin are (1) *forms* of retribution, and (2) *methods* of restoration. She says of Evil, that a "large share of it we can recognize as having great moral purposes fully justifying its existence, and even elevating it into the rank of beneficence. (This reminds us of the Sanskrit verse "హరిర్దుఃఖానిభక్తేభ్యోహితబుద్ధ్యాకరోతివై । శస్త్రక్షారాగ్నికర్మాణి స్వపుత్రాయయథాపితా." I. E. "The Dispeller of all pain causes suffering to his chosen mortals with beneficent intent, even as a father, necessarily permitting remedial measures, such as painful operation, biting applications, bitter medicines etc., for the lethal malady to which his son is subject. Saint Parasara Bhattar,

800 years ago exclaimed "పితేవత్వత్ప్రేయాన్ జననిపరిపూర్ణాగసి జనే హితస్రోతోవృత్త్యాభవతిచ కదాచిత్కలుషధీః," meaning that like a father, the Omniscient, seldom on an occasion, is angered in order to be benificient to a creature steeped in sin. To follow Miss Cobbe :—"; such are the sufferings (of rational beings) which punish and repress sin, and those through whose fires the noblest and the purest virtues have ever passed to perfection. That there is some wondrous power in suffering thus to bring out of human souls qualities immeasurably nobler than are ever developed without its aid, is a fact equally plain to those who have watched the almost divine transformation it sometimes effects upon characters hitherto hard, selfish or commonplace; and to those who have noted how thin-natured and unsympathetic, if not selfish, are at the best those men and women who have lived from youth to age in the unbroken sunshine of prosperity. Even among very ordinary characters, and where the lesson of suffering has not been deep, there are very few of us, I believe, who after the lapse of a little while would wish that we could unlearn it, or return to be the slighter, feebler, shallower-hearted beings we were before it came. Rather do we recognize the truth of the poets' words:

"The energies too stern for mirth,
The reach of thought, the strength of will,
'Mid cloud and tempest have their birth,
Through blight and blast their course fulfill."

45. Cobbe however, like any of us is not satisfied; and the Problem of Evil she pursued fairly well, till the threshold of death, but beyond? Why even now, it "baffles" "the ingenuity of mortal man" "to explain." And if the "riddle of the painful earth" has to be reconciled with the all-beneficency of God, "the solution is yet to be given to that dark problem hereafter." Even Jesus Christ, "one of the holiest of men" than whom no man had loved more his father, God, exclaimed at the supreme hour of his agony, "My God, why hast thou forsaken me?" Miss Cobbe says that "that ancient story, stripped of all its misleading supernaturalism, seems to me the sufficient evidence that God reserves his justice for eternity." As all theists unanimously declare, our travail on earth, is of the child-birth kind which as a law of nature precedes the ineffable joy given by the child's birth itself. The question is whether a mother's love is not enhanced all the more for the pains?

Saint Jelaluddin Er-Rumi sang:

"Plagues, troubles, fears and cares of various degree
All spring from many sides and fix themselves in thee.
Bear all with patience; slowly thou 'lt experience gain
Thou 'lt recognise the truth; the dark will be made plain."
"Should God's decree encompass thee with blackest night,
The same decree will readily help set thee right.
Should Providence at times thy life to menace seem,
'T was Providence that gave it, can prolong its gleam,
Should life's events appear to threaten every way,
God can in Heaven prepare a home for thee to stay."

So that, like Miss Cobbe, and like this Holy saint among Mussalmans, shall we wait? and that waiting is not long; it is certainly microscopical when compared with eternity, and each traveller when he gets to his bourne shall find the explanation waiting for him there.

46. Many paras behind, a verse from Sri Vishnu Purana was quoted :—

విపద్విస్మరణంవిష్ణోః । సంపత్తస్యైవసంస్మృతిః ।

I-E. "The forgetfulness of Vishnu, or the All-immanent Holy Spirit is real misfortune, remembrance of Him *alone* is real fortune."

Miss Power Cobbe, who is a godly woman, writes exactly in this spirit :—"The Supreme Justice may......reward virtue—not with the dross of earthly wealth or health, or of celestial crowns or harps—but with the only boon the true saint desires :—

even the sense of union with God;

and punish vice—not with disease and disgrace, nor with the fire and worms of hell—but with the most awful of all penalties :—

the severence of the soul from Divine light and love.

Many saints, Kulasekhara of Travancore, Nammalvar, Yamunacharya, and all martyrs of the godly-kind unanimously proclaimed in like manner. "What availeth if the whole world be gained, but one loose his soul?" This is the stand point from which all great men looked at.

47. An exemplification of distress making characters of men is found in Debendra Nath Tagore, the Brahmo Reformer. Brought up in a life of profuse wealth and luxury, he did not escape its demoralising influence According to his own account, from the sixteenth to the twentieth year of his life, he went on "intoxicated with the pleasures of the flesh," regardless of his "spiritual interests and dead to conscience and God." He thus describes how he was awakened :—

"Once on the occasion of a domestic calamity, as I lay drooping and wailing in a retired spot, the God of glory suddenly revealed Himself in my heart and so entirely charmed me and sweetened my heart and soul, that for a time I continued ravished—quite immersed in a flood of light." "After a long struggle", he says, "the world lost its attractions, and God became my only comfort and delight in this world of sorrow and sin."

48. Mr. Ingersoll, the reputed American agnostic had naturally the "Problem of Evil" continually pressing itself on his notice, and he could not like Mrs. Annie Be-

sant see its consistency with the theory of an all-good Creator. The convulsions of nature startled him and lashed him into rage. In her "peace," Besant found the riddle solved, but here is Rev. L. A. Lambert's unctification for the troubled soul of Ingersoll; when he said bitterly "for me it is hard to see the plan or design in earthquakes and pestilences." Rev. Lambert taunted him thus: "A boy stood near the railway gazing philosophically at a passing train. A burning cinder from the smoke-stack struck him in the eye. He mused on the incident in this way: 'For me it is hard to see what design or plan this great corporation could have had in spending vast sums of money to throw that cinder in my eye.' It is somewhat difficult to discern design or benevolence in it." Who will say that boy was not a philosopher and an egotist, or that a fortune does not await him when he is old enough to take the lecture-field?

49. When Ingersoll said "prosperity is *good*," he was evidently not in the plight Devendra Nath Tagore was (see para 42 *ante*). The results of prosperity however are dwelt on in the following language by Rev. Lambert: "the philosophy of history teaches that prosperity leads to the downfall of nations as well as of individuals. What did prosperity do for Egypt, Greece and Rome? It made the people luxurious, voluptuous, and imbecile, and buried the monuments of hardier ages in ruin. It was the siren that led Hannibal, Alexander and Cæsar to untimely graves, and Napolean to Moscow and Waterloo. Prosperity leads to decay, national, individual, intellectual, moral and physical. When prosperity is at its zenith, decay is at the door; when the tree is in full bloom, there is but one step to the sere and yellow leaf. Prosperity has evil consequences, and if, as you say, consequences determine the quality of actions, how can prosperity be good?

50. In the Maha Bharata, which is called the 5th Veda, in many places, and particularly in the Anusasanika parva, good, evil and mixture of good and evil, are located severally in '*Svarga*,' '*Naraka*' and the Earth, so that we here *i.e.*, on earth, of that mixed link in the chain of evolution, have to eat of the fruit of both good and evil mixed together.

51. Man is a compound of both the *Seraph* and the *Beast*; in other words his nature is dual, celestial and terrestrial, and according to theosophy which divides man into seven principles, the upper triad, *viz.* Atma, Buddhi and Manas, as belonging to the celestial constitution, and the lower quaternary, the Sthula Sarira (gross body), the Linga Sarira (subtle body), Prana (vital airs) and Kama (animal man or desires), as constituting his earthly tendencies; the former "levitating" or lifting him up heavenward, and the latter, gravitating down to the mundane.

ALKONDAVILLI G.

(*To be continued.*)

THE WORD "AYAL."

As the readers of the "Siddhanta Deepika" are aware, Ayal is one of those Tamil words on the derivation of which I differ with Pandit Savariroyan. He is of opinion that ayal and the English alien are cognate words and that the European stem *alia*, to which the latter is ultimately traced back by Professor Skeat, is but a metathetical modification of the Tamil aial (ayal). Moreover, he says that the terminal al means "not," and that the idea of 'not being close or kin' is conveyed by aiyal. The Precedent which the learned Pundit quotes for the novel explanation of al, is found in the Tamil Kadal, which he analyses into kada=pass over and al=not, and which he thereby makes a conveyance for the signification of "the impassable"

Before considering whether the connotation of ayal or neighbourhood necessarily excludes 'closeness or kinship,' or whether it is almost the same as relations dwelling in the vicinity, let me shew that the analysis of Kadal and the meaning assigned to its parts, are not quite satisfactory. Granting that the stem Kada=to pass over or cross, is its radical element, it is very probable that the ancient Tamilians meant by Kadal 'that which should be crossed over' as distinguished from land upon which men and animals do *walk*; compare the expressions 'கடல் கடக்கிறது' and 'to cross the sea.' If such be the primary sense of this Tamil name for sea, one is bound to accept that the union of Kada with the verbal suffix al brought forth Kadal by a process of coalescence similar to the Sanskrit *Dîrgha Sandhi*, and that the resultant long *a* was subsequently shortened.

Instead of accounting in this circuitous manner for the form of this appellative, it is possible to bring it under the list of derivatives from the root *Kad*=to connect, to bind to tie, to gird, to build, &c. Even the stem Kada is traceable to this root, as it necessarily implies passing over a barrier or difficulty. Kadappu (கடப்பு)-a stile or way through a hedge serves well to ward off cattle from the enclosure, while it gives entrance to mankind. In this connection it strikes my mind forcibly that the Tamilian doorway was originally a Kadappu, Kadavam (கடவம்) or Kadavu (கடவு), and that the two latter forms ceased to exist at some remote period in the past when phonetic corruption gave rise to கதவம் or கதவு (a door or custody). Kadavu (கடவு) however occurs in pro-

vincial usage to denote a path or way (*Vide* Dr. Winslow's Tamil-English Dictionary). Numerous as are the offshoots of the prolific *Kad,* I reserve their consideration for a future occasion in order to avoid here a long digression from the point in view.

The Derivation of Kadal from Kad makes one to understand that the service of the sea as a *barrier,* or *protection* for the land, or the facts of its *begirting* the land was clearly visible to the person who first gave utterance to this name. If this be the true account, there is no doubt that the *al* here is merely a verbal suffix (தொழிற் பெயர்விகுதி) denoting 'being or existence' and identical with the *al* in *'அல்கு-to remain or to stay, from which comes அல்கல்-the night, or the time when persons remain at home. Further examination brings this *al* into the closest proximity to the *al* implying negation. Though this statement is apparently absurd, yet it is really true. It is a paradox in Tamil philology, and the apparent absurdity will be entirely removed when † அல்லா-a synonym of *al*-not, is taken to parts. It is made up of al and the negative suffix *a* (ஆ). If the first part also implies negation, then the whole should convey an affirmative meaning, but it is not so. Therefore the root *al* affirms something which is denied by *a*; hence its identity with the former root is a necessity. The negative *al* is nothing but a dwindled form of அல்லா. It is however the parent of அல்லி or அல் that which is *not* day' or the time when the sun is *absent,*' of அல்கு-to dwindle into *nothing,* to diminish, &c., from which is derived அல்கல்-deficiency or want, and of அல்லல்-pain or sorrow.

It is interesting to note here that not only அல்லா, but also இல்லா which is traceable to the root of இல்-residence, has dropped off the negative suffix, and that *al* (அல்) *il* (இல்) *ul* (உள்) and *ir* (in iru) are modifications of a common root-denoting '*being or existence.*'

Turning to the subject of this article, I hope that I have endeavoured my best to prove that *al* in ayal is only a verbal suffix as in Kadal. Moreover ayal denotes nearness or vicinity and ayalar are *neighbours,* or persons who dwell *near* one another. In primitive times when towns and cities had not come into existence and when people lived in hamlets each clan by itself, none but relations would be meant by ayalar or neighbours. Hence it amounts to an absurdity to say that aiyal is an antonym of kin. In conclusion, I wish to point out that in word-collocation the post fixing of al (not) is quite unknown to the Tamil language, and that whenever it enters into the composition of names, it is invariably prefixed. Compare அன்மொழி-அல்திணை அஃறிணை and அலங்கோலம் (அல்-not, அம் beautiful and கோலம்-shape).

S. W. Coomarasawmy.

REVIEWS.

ABHITA'NA KOSA.

We give a right hearty welcome to this new publication, which is decidedly "The Tamil classical Dictionary." News reached us some months ago that such a book was in preparation and we even had the pleasure to see the first four pages of it. Now too we have not the whole work before us but only the* first part of it which contains 10 forms (Demi) of 8 pages each, and from the nature of the treatment adopted, it can only be said that the Dictionary when published in entirety will contain more than 1,500 pages. The Kosa proposes to give short accounts of deities, sages, asuras, kings, pandits and others that occur in the Vedas, the purânas and the Itihâsas, of hallowed rivers, hallowed places, mountains, animals and trees and also of books *with special reference to the exact time when they were composed.* Names will be dealt with, however, alphabetically and each part will contain 80 pages each. This Dictionary, we think, is written on the plan of European Classical Dictionaries. But the English Classical Dictionary will have nothing to do with English authors or books, in short anything English. Unlike that, our *Abhitâna Kosa* (lit., a book of names)—the name is not very happy, a Sanskrit name for a Tamil work—has a larger scope, and thus aims at supplying information not only on subjects that are connected with the Sanskrit tongue but also on Tamil subjects largely. We have no doubt that the work will be very useful as a book of reference. Explanations of allusions are clear enough, so much so that we even venture the statement that the lady who did not find any story in Dr. Johnson's Dictionary, will relish our Abhitâna

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* Cf மல்கு from Mal-to be abundant or full, occurring in மலி to be plentiful or to be cheap, மலை a large quantity or heap of stone or sand.

† Compare this word with பொல்லா-wicked, of which பொல்-the radix-means 'graceful' as in பொலிவு and பொலம்-beauty, and ஆ is a negative particle.

* Copies of the first part can be had of Mr. A. Muttutambi Pillai, Navalar's house, Jaffna, at, As 8 each. They can also be had of Messrs Ward and Davy, Jaffna.

Kosa provided she has a tolerably good knowledge of Tamil and is shown this book, and above all she is living at this hour. But we would be doing great injutice to the author if we fail to point out the defects of the work. We would in a way check the betterment of it by withholding our remarks which, although bitter, should be expressed when we have the progress of Tamil Literature in our view. We can only give here some examples of the errors committed by the lexicographer and we give them on the understanding that Mr. Muttutambi Pillai will bestow more care in the preparation of the parts that are yet to appear, meanwhile profitted by our criticism.

The task of a lexicographer is not an easy one. Not a single publication that has a bearing direct or indirect on the work in hand he can afford to give a momentary stay in his shelf. He is the best-informed man that one can find as far as the sphere with which he has immediately to deal, is concerned. And about the keenness of intellect and the strength of memory we need hardly say anything, for they are the first requisites that can never be dispensed with. Now, without entering into the unpleasant task of examining the abilities of one who has undertaken to write a work of invaluable service to the Tamil-reading population, we shall merely point out what to us seems to be erroneous. In the first place, it would have been of immense use if the author had given the derivative meanings of all names, as he has done only in a very few cases. For example, Ekadanta and Adhyâtmarâmâyana are said to signify Ganesa and a Sanskrit work respectively. But that is all. How the names are connected with the things that they signify the author has left for the reader only to discover. Then, we cannot say to what extent he is justified in quoting Ahavals (stanzas) to describe the Tamil sangams while in his object we see clearly involved also the interests of the non-pandit population of the Tamil country. He could have cared to learn the current traditions about the lives of Arulnandisivâchâryar and Umâpatisivâchâryar. We regret to note that he has not seen the Tamil Lingapurâna; for otherwise notice of it should appear under the heading 'இலிங்கபுராணம்.' Advaitam according to the author can mean only the peculiar side represented by Sankara. That the meaning of it is always open to discussion has entirely escaped his notice. Many of the readers may be familiar with the 'The Garland of Tiruvalluvar' a book of eulogiums on the *Tirukkural*. There are in it more than 50 stanzas composed by different members of the last sangam. While the author in his dictionary notices those members, many of them he disposes of in a line saying they belonged to the last sangam. But to Kauniyanâr, he gives more than 5 lines and the special feature of it is that he is pleased to record the substance of the eulogium he composed on *Kural*. That stanza unfortunately is very barren of any admiring epithet, and lacks commendable beauty in itself. We cannot indeed see the propriety of introducing the particular stanza in preference to that composed by Kavisâgarapperundevanâr and others. The latter as already remarked appear almost naked for want of a little care on the part of the author. Kavuniyanâr is made to proclaim that whatever is said by Tiruvalluvar has been once said by ancient authors in their works. That proclamation is not certainly very complimentary to Tiruvalluvar. Yet, out author has chosen Kavuniyanâr as the type of the eulogists. The name of Urudrajanmakannar does not appear in the dictionary. Probably the author is inclined to identify him with Urudrajanmar. In that case he should have stated that explicitly. Turning now to the question of chronology of which a good deal was promised in our author's prospectus it may be observed that he has taken no pains at all in that direction. Even the little that he gives hardly approximates to truth *i. e.*, the dates ascertained with the help of inscriptions and by a study of Tamil literature. Just fancy a Tamil lexicographer who professes to instruct the Tamil people, fancy him propounding a new theory that the age of Ativîrarâma Pândiyan is determined to have been about the Salivâhana Era 738 (A. D. 806) on the strength of some stone inscriptions. Our lexicographer indeed has unearthed a curious fact. Ativîrarâman according to him is only a contemporary of Sundara, one of the Devara-hymners. Pattinattu Pillai, Sekkilar, Kamban, and a host of others who are considered by extant Tamil scholars to have flourished anterior to Ativîrarâma Pândiyan must have all been tutored by the royal poet only. Yes, this is doubtless an instance of 'New Investigation.' The same argument applies to the date of Ottakkûttar whose age is said to have been about 1200 years ago i. e., A. D. 700. In determining the relative ages of Adiyârkkunallâr and Nacchinârkkiniyar, he blindly follows Mr. Swaminatha Aiyar and says merely that Adiyârkkunallâr lived anterior to Nacchinârkkiniyar. Almost all Tamil writers have been

touched upon, but with no reference to the age in which each of them flourished; and if any reference is made, it leans more towards untruth than towards truth. The author who has cared to give in full the history of many Itihâsic and Purânic characters could have given also intelligible accounts of Tamil writers as far as can be gleaned from Tamil literature. Tamil readers generally are all well versed in the Purânic lore and the Purânic stories retold here do not deserve in our opinion to be twice-told tales. They could be dismissed with a line or two. All readers do not and cannot have access to the Tamil classics and the author therefore would have done well to extract from them accounts of authors and other historic characters that will amply repay a perusal. In the note on Uttara-mîmâmsâ, he says that it is the Vedânta Darsana written by Jaimini. We have read that the Vedânta Darsana was composed by Vyása and that Jaimini was the author of Jaimini Sûtras (Karma Kânda Sûtias). But to connect both of them requires great skill; and again Uttara Mîmâmsâ is Vedânta Darsana no doubt but Jaimini's work goes by the name of Pûrva Mimamsâ or Mîmâmsâ merely. Lastly to make *Ellappa Nävalar*, the commentator of the Tamil Saundarya Lahari, to make him, I say, the author of the book itself and give him no other claim to Tamil authorship in defiance of Arunaikkalambakam, Arunâchala Puranam, Sevvandi Purânam, which are professedly his works argues want of study and neglect on the part of the lexicographer. To make, again, Ambar another name of Sendan at whose instance the Divakaram was composed while we have the authority of the book itself to regard it as the residence of Sendan, and to call Attiraiyan a Tamil great commentator without having the power to grasp the meaning of the expiession 'ஆத்திரேயன பேராசிரியன்' which can only mean the commentator Perasiriyar who came of the Atreya Gotra is simply absurd. Similar errors are not rare in the Kosa; but for want of time and space, we have to close our remarks with pointing out these only. We trust, however, that these, forming the types of the errors he is likely to commit, will give an idea as to how the author should improve the work when he prepares the subsequent parts. We have no doubt that the Kosa when complete will be an excellent work of reference and study provided the author improves his book in the ways suggested.

S. ANAVARATAVINAYAKAM PILLAI.

KAMBARAMAYANAM.

This is admittedly a great work in Tamil and a poem widely read. But like other books it fails to attract the modern anglicised Tamil students; and we think the chief cause of it to be the absence of any good commentary. The text of *Kambaramayanam* is in spite of its popularity rather tough and the meaning of a great number of stanzas is open to much dispute. In such circumstances, it is only natural that earnest students should stand under the necessity of spending a few hours with Tamil scholars who have mastered the traditional commentary communicated hitherto orally. And as the busy present-day students cannot afford to undergo such hard tuition, they aften abandon the study of the Ramayana. Now it would be a great boon if any Tamil scholar could come forward with the traditional commentary and commit it to writing and hence to print, so that it may be of use to many. Of such attempts* *Kambaramayanam Aranyakandam with commentary* is one though not the first, and the commentator is Mr. Kandasami Kavirayar of Udumalpet. The attempt we think on the whole can be pronounced to be good and we heartily recommend the book to all Tamil students, fully believing that it will be of incalculable service to those for whom it is intended.

ERRATA.

P. 82.	Sloka	23.	For दृमः	read द्रुमः.
P. 97.	,,	1.	For मलोपेत	read मलापेत.
P. 98.	,,	15.		read स्वातन्त्र्य.
,,	,,	18.		read सदायुक्ततरो.
,,	,,	19.		read सामान्येतर.
,,	,,	22.		read जायमानेव.
,,	,,	26.		read पाशजन्यास.
,,	,,	27.		read सर्वदास्ते.
P. 125. First column.	Sloka	1.		read वस्तु.
,, Second ,,	,,	8.		read स्वाध्व.
,, ,, ,,	,,	10.		read येभ्यस्सर्वं.

It is to be regretted that so many errors have crept into the text of the Mrigendra, but it will be noted that almost all of them are due to the indistinctness of the types used; and so far the blame must rest upon the printers.

* To be had of Mr. Arunachala Kavirayar, 20, Ramaswami street B. T., Madras, at Rs. 3 each.

THE ADMIXTURE
OF
ARYAN WITH TAMILIAN.

(*Continued from p.* 108.)

It is admitted by all students of the ancient history of India, that the Rig-Vedic Sanhita was the sole and the whole work of the Aryans in the first stage of their immigration. We have also seen above how, in the first period of the Aryan immigration, the amalgamated community of the Punjab had not crossed the Sutlej, and how, in the above said Vedic compositions, there is no mention of, or reference to their settlement beyond the Sutlej. Clearly then, it follows that their chief places of settlement during those six-hundred years, namely, from 2,000 to 1,400. B. C., were the Punjab as well as Kabul and Gandhar to the west of it. One important conclusion of this view is, that the people that lived at the time of the Aryan settlement on the opposite side had not yet become amalgamated with the immigrants, and therefore that they belonged to an altogether different stock, *i.e.*, Bharatans or Tamilians as we have stated in the previous part.

It is only in the Brahmanas, the Araniyakas and the Upanishads, works composed in the second period of the Aryan immigration between the 14th and 10th centuries B. C., that mention is made of the Kurus, the Panchalas, the Kosalas, the Vidêhas and the Kasis that lived in the Gangetic Valley. Now, on the fall of the Imperial throne of Hastinapura after the Mahabharata War, all the feudatory kings became independant and the Aryans of the Punjab moved downwards. About this time, they took pessession of Kosala and consequently came to be known as one of the prominent nations in the Gangetic Valley. There is every reason to believe that the renowned King, Raghu, the grand-father of Dasarata, was the founder of the Aryan dynasty at Sakêta in Kosala. Dasarata was the most powerful of the Aryan Kings that ruled at Sakêta and his reign was the longest and the most glorious one. During his reign, the kingdom of Kosala enjoyed its augustan period and its capital Sakêta received the new name of Ayodhya, 'unconquered.' In later days, the writers of the Ramayana and other similar works have, by mistake, mentioned Dasarata, the father of Rama, as the 56th King, confounding the Aryan kings with, and wrongly including them among, those of the Tamilian of the Solar Race that ruled at Sakêta prior to the Aryan dynasty.

Though Hastinapura, the capital of Kuru, had lost its superiority over other kingdoms after the Great War, yet it was held as the first power among the civilized and prosperous countries in the Gangetic Valley, where the five kingdoms, the Kuru, the Panchala, the Kosala, the Vidêha and the Kasi, were in confederacy. It is said that after the war the victorious Pandavas retired to the forest, according to the Tamilian custom of those ancient days,* to do penance, and that Parikshit the grandson of Arjuna, one of the Pandavas, ascended the throne of Hastinapura; who was, in turn, succeeded by his son Janamêjaya. Janamêjaya Pârikshita was both a lover and supporter of learning and his reign saw the dawn of the Aryan literature.

It may be surprising to many how Janamejaya, a Bharatan or Tamilian King was so much interested in promoting the Aryan language. But we hope to show by facts and analogies how such a thing could and did occur. We believe that the Aryan dialect had already become the language of the Royal House of Hastinapura owing to the marriage of Dridarashtra with a daughter of the Aryan King of Gandhar, if not before that time; just as we see at present, how the Telugu replaced the Tamil in the Royal Court of Pudukota owing to the marriage of one of its princes with a daughter of one of the Naick Kings of Trichinopoly. Moreover, it appears that Duryodhana, the son of Dridarashtra, had a well organized government and a mixed council formed by the wise men of both the Tamilian and the Aryan, and in that council we may see how well the unselfish but extravagant Karna, the king of Anga, represents the Tamilians and how the self-interested and cunning Saguni, the Prince of Gandhar, represents the Aryans. As a result of such inter-marriages and friendly intercourse, the Aryan men of lore had a ready welcome in the house of the Tamilian rulers, and their followers had free-quarters to settle in, in the Kurukshetra. Thus these Aryan settlers were, in course of time, given to enjoy the same privileges as the Tamilians and had every facility to coalesce with them in Hastinapura as they did in Kosala, their conquered country.

This fusion, as it were, of the two distinct nations brought with it the inevitable and concomitant result—the amalgamation of their language, religion etc. Thus the Tamilian tongue absorbed by the Sanskrit swelled its vocabulary and the Tamilian religion

* Says Mr. Dutt, "we scarcely meet with any allusion to retirement in forests in the hymns of the Rig-Veda, and forest life and retirement are undoubtedly a far later institution than sacrifices."

mingling with the Aryan received thereby what would appear to be a stain. The Pandavas, rather the Panchalas, and the Kauravas were the worshippers of Siva; but their descendants or successors on the throne of Hastinapura became by the Aryan influence, less godly, having the same reverence to the Aryan deities as to their own, and much belief in the sacrificial rites which had been condemned by their ancestors.

Having demonstrated how Aryan and Tamilian mingled together, we next proceed to show how the Aryan literature saw its brightest days in Janamejaya's time. To the Aryans of the Punjab, the sacrifices were simple and pure; and horse-sacrifices were performed merely for the purpose of feasting; but after their intercourse with the wealthier courts and their settlement in the more prosperous countries in the Gangetic Valley, the sacrifices became pompous and stately, and the horse-sacrifice became a means of expiation of sin and of the assumption of the Imperial title. Janamejaya was himself a great performer of horse-sacrifices for the expiation of the sins of his forefathers. Many elaborate aud dogmatic works then came to be written for the explanation of the sacrifices and their usefulness as well as the ritual to be observed on such occasions. These compositions are all the contributions to what is called the *Brahmana* Literature, which assumed a form in his time and most of which dates from his time and is owing to his generous support of learning.

Besides, this, the Great Epic Maha Bharata, the subject of the Great War, was composed in his time. Vaisambayana addresses Janamêjaya and relates to him the War History. It is hard to believe that the author of this Great Epic was Krishna Vyasa, the Bharatan, who is said to be the half-brother of Bhishman, and to have anticipated the War History. We do not hesitate in supposing that this grand work as well as the compilation of the Vedas were the 'thought' of some of the pupils, belonging to his school, who attributed, as they were bound to do, the fame to their master, according to the then custom. (The student of the history of Mathematics may well know, how an unfortunate pupil of the school of Pythagoras, the Grecian philosopher and Mathematician, was drowned for the pains, simply for having openly confessed that *he* added one more to the solids mentioned by Pythagoras.) If Krishna Vyasa, the Bharatan, was really the compiler of the Vedas and author of the Maha Bharata, his time, certainly, should be not anterior, but posterior to the Great War, *i. e.*, in the reign of Parikshit. It is but reasonable to believe that this Maha Bharata, as a whole, or in any of its contents, is not the composition of any one mind, or even of one age. "Every later poet and editor," says Mr. Dutt "has contributed his mite towards enlarging, altering, and distorting the ancient Epic; every new sect has been careful to incorporate its new-fangled tenets in this national work; and Krishna-worship which is of later origin, has been bodily t ansplanted in the ancient narrative of the Kuru-Panchala war." (p. 130. Ancient India.)

Besides the composition of the Maha Bharata, we believe that even the division of the Vêda into three sections must have taken place in or about his time. This division undoubtedly dates from the time of the Aryan settlement in the Gangetic valley, when the sacrificial rites assumed pompousness in their performance. As it was the custom with the Tamilians to *sing* verses, during their worship, so singing was newly introduced in the Aryan sacrificial ceremonies too. And the hymns selected for the purpose of singing from the old Rig-vedic Sanhita were, with some additions, named the *Sama*; the other mantras *uttered*, during those ceremonies, were also selected from the Rig-vedic hymns and with some new additions were called the *Yajur*. These two, with the original text, the *Rig*, go under the name of Trêyam, "the three." For the chants of the Sama and its music system, the ancient Aryans were much indebted to the Tamilian king Ravana, who first introduced this science of singing or music in the Bharata-land.

The *Atharvan*, the last added Veda, is the collection of the various mantras or mystic verses of exorcising, gathered from the various corners of the land and rendered in the Aryan dialect, in the Court of Janamêjaya. * It is said that his father Parikshit was fatally bit by a serpent, and Janamêjaya, animated by an avowed hatred towards the serpent-kind and actuated by a desire to extirpate them altogether, beckoned all the sorcerers to his Court and had the Sarpa-Yaga performed by them; and it was there and then, that this Athervan, a treatise on the various kinds of sorcery was compiled as a text, and it is this compilation that was in later days affiliated as one of the Vêdas, which thus became four in number.

Thus in the Court of Janamêjaya was given a start to the Aryan literature and his reign was the most brilliant for its culture. The period of the reign of

Janamejaya falls in the first century after the Great War and it is within the close of one century after the Aryan settlement on the Gangetic valley that their literature began to exhibit a considerable progress.

In this period there was no organised caste-system nor was the Code of Manu yet framed. But the people were mainly divided into two sections, the Rajanyas and the vaysyas, the former of whom were the ruling race who were once called Asuras, 'lords,' by the primitive Aryans of the Punjab; and all but these went under the wide name Vaisyas which, once, was the general name given to the Aryan settlers in the Punjab. But new circumstances arose, which favoured the creation of a new kind of office and in consequence, of a new class of people. Those who were thoroughly acquainted with the Brahmana Literature and who exhibited a good stock of knowledge of the elaborate ceremonial rites were called Brahmans. They officiated at the sacrifices and as doing so was no doubt a means of accruing wealth, many, whether Tamilian or Aryan, were induced to follow the Brahmanical profession. The sacrificial ceremonies were really channels that conveyed in many cases to the last pie, the treasure of the monarchs to this newly created body. Though the knowledge of the Brahmanas were to them a source of fetching immense wealth, yet their intellect, not satisfied with the unmeaning rites, was in quest of genuine knowledge. There were among them many that were honest seekers after truth.

But this state of things came to happen chiefly in Kuru, their colony and in Kosala, their conquered country; and the Brahmans had never brought their influence to alter the condition in the other Tamilian courts in the Gangetic valley, where the Brahmans and the Brahmanas were not much regarded. In olden days, every Tamilian king had a *Parikshat*, 'assembly of the learned,' in his court. From the literature of this period which remains to us, we frequently hear of the learned assemblies in the Tamilian courts, specially of Janaka of Vidêhas, of Ajata Satru of Kasis, and of Pravahana of Panchalas. Among these the most prominent and remarkable was that at the court of Janaka Janaka, the Rajanya, was himself a great philosopher and teacher of the time. It was he who gave a get-up to the Upanishads containing the genuine Tamilian speculation of Philosophy, to learn which, men of learning from other parts, very earnestly betook themselves to his court. One of those who ranked foremost in his court was the Brahman, Yajnavalkya, to whom Janaka imparted his knowledge. Thus Yajnavalkya was converted from the Aryan Brahmanism to the Tamilian Rationalism. It is said in the Satapatha Brahmana that, when Yajnavalkya, with two other Brahmans, went to Janaka, the king proposed to them the question: 'How do you perform the Agnihotra?' and that Yajnavalkya, who was near the answer but not quite correct, while the other two failed, followed Janaka and had the dfficulty explained. Originally a pupil of Bhrighu, Yajnavalkya, not content with his master's teachings, vomited, so the story goes, all that he had learnt from him, that is, the Black Yajur Veda, left his Guru for Surya, 'the Sun,' and learned from Surya the white Yajur Veda. It is unquestionable that Surya represents the Tamilian king Janaka of the Solar Race. It was there in his court that the stupendous Satapatha Brahmana too began its starting which comprehends most of the Tamilian mythology, theology and philosophy as well as the history of the Deluge, the advent of Manu—the Dravidian (Tamilian) Prajapati, the dogmas of Transmigration, the eternal Beatitude etc. These were quite alien to the Aryans and are first stated in the Satapatha Brahmana of which Yajnavalkya is held the author.

We hear also, in the Kaushitaki Upanishads, of Ajata Satru of Kasis, himself a learned man and a patron of learning, as well as of Janaka, that Gargya Balaki, a learned but boastful Brahman, came one day to Ajata Satru and challenged him; but at last being convinced, only asked him: 'May I come to you as a pupil?' In reply the king sarcastically said, "I deem it improper, that a Rajanya should initiate a Brahman Come, I will make you know clearly."

Another reputed Brahman, as Yajnavalkya, was Gautama, alias Uddalaka A'runi, who held a prominent place among the Aryan Theologians; it is clearly stated and frequently repeated in the Upanishads that

* It is to be noted here that the Tamilians were very skilful in ancient days in magic power which may be said to have been brought by them from their native land, Elam and Chaldea, and imparted to the Aryans within the land. The ancient Chaldeans were indeed famous for their knowledge of the magic arts. Even to-day the Malabar is noted for its sorcery and has been perpetuating it from of old. In the Great War, if Arjuna, the Bharatan became victorious, it was owing to his unsurpassed skill in sorcery which he dexterously and opportunely, though unfairly, used along with his archery. Every warrior was more or less acquainted with this magic art in olden days. What are believed to be *Dêvâstras* "divine arrows," used in compaigns, were nothing but the arrows sent with the aid of this sorcery. The Atharvan replete with such mystic mantras, malicious in nature and intended specially to destroy one's enemy,is thus kept ever mysterious, known only to a few.

he was an honest and fervent student of the Rajanyas or Tamilians, and learned wisdom from them.

There is many a passage in the Upanishads in which the Rajanyas, *i.e.*, the Tamilians, are represented as the wisest teachers and the most genuine speculators; and the Brahmans learned wisdom from them. The following, found in the Chhandogya Upanishad, will confirm this fact more fully. The above-said Gautama, puzzled with five questions proposed by the Rajanya Pravahana of Panchala, went to him to have his difficulty cleared; to whom Pravahana replied, "Gautama, this knowledge did not go to any Brahman before you; and therefore, this teaching belonged in all the worlds to the Rajanya class alone"; and then imparted the knowledge to him.

Henceforth, the Aryan began to shake off his belief in Polytheism and to acknowledge the Tamilian Monotheism. Everywhere were held discussions as to what Brahman is and what Atman. The Tamilian Philosophy, ever since recognises God as the Universal Being —"all things have emanated from Brahman, are a part of him, and will mingle in him and have no separate existence;" from which has risen the later Pantheism, the proper Hinduism, a corrupted form of Tamilianism. These Tamilian speculations of Philosophy are the contributions to the Upanishads which are the healthiest and most vigorous of the Aryan literature of the time; and, as a consequence, the Brahmana literature found a natural grave, being totally eclipsed by the upanishads. This reaction and diversion of the Aryan mind and their conversion to Tamilianism is mostly due to the great Tamilian Janaka who hence claims great admiration and reverence of the Aryan world. Verily Janaka sat on the throne of thrones; his learning and culture placed him foremost amongst the Kings of his, time; and the period of his reign is, indeed, one that deserves to be remembered at all times.

This Tamilian King Janaka was the contemporary of Dasaratha, the grandson of Raghu, who was the founder of the Aryan dynasty at Saketa. It seems that the line of the Pârikshitas, had become extinct, and their names were still fresh in the memory of the people of Janaka's age. The fact that the sins of the Parikshitas were atoned for, by their sacrifices, became one of curiosity and discussion in Janaka's time. We find an account of a discussion between Yajnavalkya and his rivals in Janaka's court, and one of the questions put to Yajnavalkya by one of his rivals is, "Whither have the Parikshitas gone?," and Yajnavalkya answers, "Thither where all Aswamedha-sacrificers go." This fact with the acknowledged theory that the Brahmana Literature preceded the Upanishads, brings the age of Janaka, the originator of the Upanishads, a few decades after the time of Janamêjaya, the promoter of the Brahmanas. Now, if we place Janamêjaya, who succeeded his father Parikshit after the Great War,* in the second half of the 14th century B. C., then the period of Janaka falls naturally in the first half of the 13th century B. C.

Dasaratha, as above said, was the greatest of the Aryan kings at Saketa, and one of the prominent kings that bore rule along the Gangetic valley. We know that this Dasaratha is connected with the renowned Tamilian Janaka, by his son's winning the hand of Janaka's only daughter, thus effecting the union of the two races, Tamilian and Aryan under the influence of one of the Visvamitras of the Tamilian priestly class to whose care Dasaratha committed his son Rama with the approval of one of the Vasishtas, his family priest.†

* The date of the Great War, according to the Hindu Chronology, goes farther than five thousand years. But the date acknowledged by all the Oriental Scholars falls in the 14th cent. B.C. Happily we have some accounts of trustworthy historical records, which with other proofs, corroborate the latter as nearly accurate. We know for certain that Bimbasara of Magadha, the contemporary of Buddha, and the 52nd in descent from Jurasanta, connected with the Great War, lived in the 5th cent. B. C.; if we allow an average period of 20 years for the reign of each of the 51 Kings, the Great War must have taken place in the 15th cent.. B.C., and at any rate, it may be established that it is not after the 14th century B. C.

† There are many legends that show the existence of great rivalry and jealousy, from very early times, between the two priestly classes, the Visvamitras and the Vasishtas. The former, with braided hair, are, in the Vedic works, called 'the sons of Bharata' or 'the Best of Bharatas;' while the latter, with knotted hair on the right, are said to have belonged to the tribe of the Tritsus. The Tritsus, though an Aryan family, are, in the Maha Bharata, called Sudras; the reason assigned for, being that many of the Tritsu family, and even of the descendants of Vasishta who belonged to the noblest of the Aryans, became in course of time so low and degenerate as to be classified, in later days, under the Sudra caste. The later Puranic legends class Visvamitra as a Kshatriya, and Vasistha, as a Brahman. Of course, Kshatriya and Brahman stand here, respectively for Tamilian and Aryan. In accordance with this account, Vasishta became the favourite of the Brahmans and was greatly glorified by them. To him they attributed all kinds of virtues to make him worthy of their reverence. On the other hand, they have, without even the faintest shadow of charity, showered all sorts of calumnies, on Visvamitra, Vasishta's sworn foe and rival. But this is far from fact. As Visvamitras were Bharatas by birth, and Vasisthas, Tritsus, and as the Tamilian Kings were then more powerful and mightier, so the Visvamitras, by virtue of their proud position and great learning, were held with great reverence and given great liberty even in Aryan houses; which created the envy and jealousy of

The union of the two royal courts of Vidêha and Kosala proved very contagious; so much so, that before the end of the twelfth century, *i. e.*, within three centuries after their emigration from the Punjab, there could scarce be found, the distinction between the two races, in all the countries lying to the east of the Punjab, the west of the river Sona, and the north of mount Aravali, with the ancient desert Pariyâtra to the east of it. This land, situate, within the above limits was named 'Aryavarta' by later writers, and this amalgamated race became so civilized and prosperous that they now almost forgot the Punjab, the original abode of the primitive Aryans; for we see it not included in the Aryavarta, which we hear of mostly in the Brahmanas, Araniyakas, and Upanishads, the compositions of the second period of the Aryan immigration.

After the Aryans, thus, became Tamilianised, the earnest Brahmans with a thirst after more accurate knowledge in philosophy and religion introduced in the Upanishad literature, came, on frequent pilgrimages, to South India, the birth-place of religion and philosophy. They were, no doubt, entertained by the Tamilian kings of the south and they learned the Tamilian speculations of religion and philosophy from the Tamilian Acharyas, the *Andanas* (அந்தணர்) who adorned the Tamilian courts. It was at this time, that is, after the intercourse of the Aryans with the southerners, that the Sutra literature were composed, and most of the works were given birth to, in South India itself. The literature of the Aryans which were hitherto wont to be written in prose came now to be composed in verses, in imitation of the Tamilian mode; which can be best seen from these Sutras.

Thus, from the beginning of the 10th century B. C., are we given to know of the frequent intercourses of the northerns and the southerns, and many of the Brahmans who now came to the south, remained there, without showing the least desire to return to their home. The Aryans that thus settled, intermingled with the *Andanas* (அந்தணர்), the cream of the Tamalian race and learning, whose students they had the good fortune to become, and, therefore, to associate with whom they should have considered an unhoped-for privilege. It is unquestionable that a great number of the Brahmans of to-day, throughout Southern India, are of purely Tamilian stock.

We are generally given to understand that the first Aryan was Rama, the hero of Ramayana, who first explored, and set foot on, the South Indian soil. But this cannot be let pass without question. For, Rama, lived in the time of Janaka and so belongs to the 13th century B. C., when, the Aryans knew nothing of South India. Ramayana was, beyond doubt, composed between the 8th and 5th centuries B. C. The author of this popular Epic, seems to have taken into his head an old story of the south, which he agglomerated with the story of Rama of Kosala, and completed the grand work, Ramayana. Moreover, the author without noticing the vast difference of time and place, confounds the age of Dasaratha and Janaka of the extreme north, with that of the king Ravana and the sage Agastya, of the extreme south, who (the latter) lived before the settlement of the Aryans on the western banks of the Indus.

Just as the Aryans and Tamilians, in the Punjab, became one in the first period of the Aryan immigration, so in the second period too, the two races in the Gangetic valley were, before the 10th century B. C., moulded into one, so much so, that there could rarely a line of division be drawn between the two races. How far this amalgamation was left to work for itself, may best be studied from the existing religion and language of the people.

PUNDIT, D. SAVARIROYAN.

(*To be continued*).

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the Vasishtas. The hatred, avowed by each other, grew to such an extent that it culminated not only in the exchange of hard words but also in open assault. However in due time, the high-minded Visvamitras, the representatives of the powerful nation, predominated over the Vasishtas, by the laudable superiority of their mental and physical power. So we see Visvamitra (a member of that family) having gained an upper-hand in the Aryan court of Dasarata.

A SHORT SKETCH OF TAMIL LITERATURE.

(*Continued from page 89*).—CHAPTER XI.

THE FAMOUS CHOLA EMPERORS OF THE ACADEMIC TIMES.

Among the various Tamil Emperors of the Chola dynasty, that reigned over the Tamil Land, while the third Tamil Academy flourished under the patronage of the Pandyan Sovereigns, three of them were famous for their military prowess and literary patronage. These were Kôcchengannanâr, Karikâla, and Perunarkkilli Portions of their career can be traced in Puranânûru and some other academical works.

Kôcchengannanâr (about the 5th century B. C.), seems to be the earliest of the three, as Nakkirar the most critical poet of the academy, who lived about the close of the academy refers to him in a mythological way in one of his poems, in the eleventh book of the Holy Saiva Bible.

Kôcchengannanar (= the red-eyed king) is also one of the 63 Canonised Saints whose pious fame is enlarged in the Great Puranam by Sêkkilár. He is believed by the orthodox Saivas to have been a spider in his previous birth, which, on weaving a canopy over the Siva Lingam at Tiruvanaikka (a famous shrine on the banks of the Cauveri near Trichy), is credited to have been given the birth of a potent religious monarch after its death. This is attested by Nakkirar, Appar and several others of still later times. Appar of the 7th century alludes to him thus,—

அரணிலாவெளிய நாவலருநிழலாக வீசன்
வரணியலாகித்தன் வாய் நூலினாற் பந்தர் செய்ய
முரணிலாச் சிலந்தி தன்னை முடியுடை மன்னனாக்கித்
தரணிதானாளவைத்தார் சாய்க்காடுமேவினாரே,

At about the time of his birth, the astrologers who were present in the court of his father are said to have told him that if the birth of the child could be delayed for some minutes, the son would be the greatest Tamil Emperor. The mother on hearing this asked her attendants to suspend her by her legs till the arrival of the auspicious moment. This was done and at the right moment she delivered of her son whose eye was very red. She felt glad at the delivery and addressed the babe 'Are you my red-eyed king' and shortly expired.
In time he became the most potent sovereign of the day and as he had by Siva's grace a knowledge of his pre-natal existence, he built many Siva shrines of which the temple at Nannilam is very famous for its architecture. His fame as a builder of temples is praised by Tirugnânasambandar in one of his hymns.

In a certain battle, he won a victory over the forces of a Chera King by the name of Kanaikkalirumporai; Poigayar a favourite poet of the court of the latter, got a passport of relief to his imprisoned king by glorifying the heroism of the Red-Eyed King in a War Song of his, known as களவழி நாற்பது. This passport did, however, no good, for the imprisoned king in a fit of heroic rage consequent on the delay in bringing water to quench his dying thirst, extemporized the following and died of thirst without drinking the cup in his hand:—

குழவி யிறப்பினு மூன்றடி பிறப்பினும்
ஆளன் றென்று வாளிற் றப்பார்
தொடர்ப்படு ஞமலியி னிடர்ப் படுத்திரீஇய
கேளல் கேளீர் வேளாண் சிறுபத
மதுகையின்றி வயிற்றுத் தீத்தணியத்
தாமிரந் துண்ணு மளவை
யீன்மரோ விவ்வுலகத்தானே.

(Puranânûru 74).

Kôcchengannanar after a prosperous career attained the feet of Siva.

Poigayâr, the poet who eulogised on the military glory of Kôcchengannanar, was in all probability identical with one of the twelve Vaishnava Saints, though they claim for their sage a stupendous antiquity which breaks down by the internal evidence in his writings. He is considered by them to have been born in the Threthayugam but he very often alludes to the feats of Sri Krishna who lived about the beginning of the Kaliyugam.

Poigayâr and two other devotees *Bhûthar* and *Pêyar* are considered to be the most ancient of the *Alvars* (*lit.* those that sink deep in divine ecstacy). They are therefore known as 'The First Alvârs'. All the three were natives of Tirumunaippadinadu (the part of South India embracing the modern districts of South and North Arcot). In the introduction to the *Villibharatam* reference is made to them in the following stanza :—

பாவருந்தமிழாற்பேர்பெறும்பனுவற்பாவலர்பாதிநாளிரவின் [டு
மூவருநெருக்கிமொழிவிளக்கேற்றிமுகுந்தனைத்தொழுதநன்னா
தேவருமறையு மின்னமுங்காணச்செஞ்சடைக்கடவுளைப்பாடி
யாவருமதித்தோர் மூவரிலிருவர் பிறந்த நாடிந்த நன்னாடு.

These poets by chance came on a religious tour to Tirukkoilûr (an ancient village near Tiruvannamalai); after sunset, Poigayar repaired to a place where he had just sufficient room for taking his bed. After some time there came Bhutattâr in search of some place for sleep. Poigaiyar told him that the spot where he lay could give room only for one to sleep or for two to sit down. They agreed to pass away the dreary night in conversation by both sitting together. While they were thus passing the time, by peculiar play of circumstances there came to them Pêyar in search of accommodation for the night. Then Poigayar said that the place could give sleeping accommodation for one, sitting comfort for two, and standing room for three. Pêyar was admitted and all three stood together and were whiling the night in conversation on religious matter. Shortly after they found standing to be irksome, for, unknown to them, there came to them an intruder in the person of Narayana. They understood the divine trick and each of them lit a 'Spiritual Lamp' by compo-

sing eulogiums in Venba metre in praise of Vishnu's glory. Their verses are found in the Nalayiraprabhandam compiled by the Sage Nâdamuni of Kambar's time. A few of their stanzas are subjoined to serve as specimen :—

POIGAIYAR'S VERSES.

வையந்தகளியாய் வார்கடலே நெய்யாக
வெய்யகதிரோன் விளக்காகச்—செய்ய
சுடராழியானடிக்கே சூட்டினேன் சொன்மாலை
இடராழி நீங்குகவேயென்று.

மனமாசு தீருமருவினையுஞ்சாரா
தனமாயதானே கை கூடும்—புனமேய
பூந்துழாயானடிக்கே போதொடு நீரேந்தி
தாந்தொழா நிற்பார்தமர்

BHUTATTAR'S VERSES,

அன்பேதகளியாயார்வமே நெய்யாக
இன்புருகு சிந்தையிடுதிரியாய்—நன்புருகி
ஞானச்சுடர் விளக்கேற்றினேன் நாரணற்கு.
ஞானத்தமிழ் புரிந்தநான்.

சிறியார்பெருமை சிறிதின்கணெய்தும்
அறியாருந்தாமறியாராவர்—அறியாமை
மண்கொண்டு மண்ணுண்டு மண்ணுமிழ்ந்த மாயனென்று
எண்கொண்ட னெஞ்சேயிரு.

PEYAR'S VERSES.

திருக்கண்டேன் பொன்மேனிகண்டேன் திகழும்
அருக்கனணி நிறமுங்கண்டேன்—செருக்கிளரும்
பொன்னாழிகண்டேன் புரிசங்கங்கைக்கண்டேன்
என்னாழி வண்ணன் பாலின்று.

மனத்துள்ளான் மாகடல் நீருள்ளான் மலரான்
தனத்துள்ளான் தண்டுழாய் மார்பன்—சினத்துச்
செருநருகச் செற்றுகந்த தேங்கோதவண்ணன்
வருநரகந் தீர்க்கும் மருந்து.

Tirumalisai Alvar, who is considered to be a *yogi*, seems to have been a contemporary of 'the first Alvars'. The Vaishnavas in delineating his career have made him a man of unbounded egotism; he is also the most ungracious of the saints. His verses without evincing any high form of divine love shew the utmost hatred to Siva. In his eyes Siva was a stumbling block to Narayana's glory and so He is not only lowered below Narayana but considered to be a creation of Brahma :—

நான்முகனை நாராயணன் படைத்தான் நான்முகனும்
தான்முகமாய்ச் சங்கரனைத்தான் படைத்தான்—யான்முக
அந்தாதி மேலிட்டறிவித்தேனாழ்பொருளை [மாய்
சிந்தாமல் கொண்மினீர் தேர்ந்து.

Where there is true love to God there will be little time left for deprecation of other deities. In many of his stanzas he cries down at the devotion of men for Siva or for God in any other form. This virulent poet had an admirer in கணிகண்ணன்; the poet, when he heard of the intended departure of கணிகண்ணன் from Kanchipuram, owing to a misunderstanding with the Pallava king is said to have improvised,

கணிகண்ணன் போகின்றான் காமருபூங்கச்சி
மணிவண்ணா நீகிடக்கவேண்டா—துணிவுடைய
செந்நாப் புலவனும் போகின்றேன் நீயுமுன்றன்
பைந்நாகப் பாய்சுருட்டிக்கொள்.

Narayana, in response to the request, is said to have been ready for departure, when the king tendered an apology and the anger of the poet was subsided.

The histories of the Vaishnava Saints are drawn without the least historic acumen, and so, much trust cannot be laid on their accounts. On the other hand Saivas have done no violence to reason in their accounts of the Saiva sages in Periapuranam. Sekkilar, the biographer of Saiva Saints, had a great historic insight and was careful especially in places where he had no internal evidence to proceed upon.

Some say that *Tirumalisai Alvar* was originally the Saiva Sage *Sivavâkyar* who afterwards gave up *Saivam* for *Vaishnavam*. It is impossible to decide the truth of the statement, but, in one point their diction is similar; their verses are characterised for virulent denunciations.

We shall proceed to give an account of Karikala Chola.

Karikala another famous Chola Emperor (about the beginning of the Christian Era) comes next to *Kocchenkannar* in his heroic achievements. He was the son of the Chola Elanchetchenni; he took to wife the daughter of a Vellala of Naugûr. Thus it seems that Tamil sovereigns should have been Vellalas by caste. He was the most renowned warrior-king of his time; he pushed his conquests to Northern India and went as far as the Himalayas and imprinted his tiger-ensign on the snow-capped mountain. In a battle at Venni he got a victory over a Chera King; he also subdued the Pandya in the same battle. He was remarkable for his wisdom as a judge. His great fame can be learnt from the splendid epic poem, Silappatikaram, as well as from two of the imperishable Tamil Idyls—Porunarattruppadai and Pattinappalai. His capital was Pugar or Kaverippumpattinam at present a submerged city. He was a great patron of poetic wits and his munificence towards them was unbounded. His military glory, munificence, the fertility of his dominions and the charm of the river Cauvery can be well understood from the Idyl Porunarattruppadai.

The next Chola Sovereign of repute of the Sangam times was *Perunarkilli* who flourished about 100 A.D. He was, however, friendly with the Pandya and the Chera and conducted a *Rajasuya Yagam* similar to the one accomplished by the Pandavas. The Tamil kings, warrior-chieftains, petty rulers, poets, bards, minstrels and Brahmins flocked at his metropolis, Urayûr, to honor and benefit by, the occasion. The Dravidian Sapho, namely, the renowned Auvaiyar, was present on the occasion and exhorted the Tamil Sovereigns to be benevolent towards the poor as well as towards the Brahmins, there being no other better road to virtue, and prayed for their longevity.

CHAPTER XII.

SOME SCATTERED ACCOUNTS OF POETS AND KINGS OF THE ACADEMIC TIMES.

i.

TYPICAL FRIENDSHIP.

Kopperuncholan was an ancient Chola king that reigned at Urayûr; he was also an accomplished poet and a great patron of Tamil bards. Two poets of very tender feelings, *Potthiyâr* and *Picirandyâr* were his bosom friends. The king was unfortunate in his sons who rose against him. The father got infuriated and prepared to wage war against them; then another poet of his court appeased his wrath and dissuaded him from battle by reasonable pleading. Getting disgusted with the worldly life the king retired north (probably to the Ganges) to court death. His friends Picirândyar and Potthiyâr followed their king to share his woe; Potthiyâr, however, was requested by the king to go to Urayur and remain with his (Potthiyar's) wife till her delivery of a son. Accordingly the poet went home, and the other two died in his absence and were buried; effigies in stone were raised over their graves. When Potthiyar returned after the birth of a son, he was disappointed to find that his friends died leaving him alone to bemoan the loss; so he also died on the spot broken-hearted. Another poet who visited the spot sang on their glory thus :—

பொன்னுந்துகிரு முத்துமன்னிய
மாமலைபயந்த காமருமணியு
மிடைபடச்சேயவாயினுந் தொடைபுணர்ந்
தருவிலை நன்கலமமைக்குங்காலை
யொருவழித்தோன்றியாங் கென்றுஞ்சான்றோர்
சான்றோர் பாலராப
சாலார் சாலார்பாலராகுபவே

[Red gold, and coral, pearls, and rare
Gems the mighty mountains bare,—
Remote their homes in sea or mine;—
If once the precious things combine,
And men in costly shapes entwine,
Henceforth in blended beauty one they shine.
So worthy men with worthy side by side
Remain; the worthless with the worthless bide.]
(The Rev. Dr. G. U. Pope's translation).

Thus true bosom friends live and die together; survival is impossible.

ii.

SUTTEE.

Suttee or death in the fire along with the dead husband, was in vogue in India from a very remote antiquity; still, it was not compulsory on the part of the widow to perform suttee; virtuous dames, however, considered it essential for their chastity: further the life of a widow was almost an unbearable curse in those days; to escape such a curse the courageous dames courted death.

At the death of a Pandya named Bûtha Pandya, his wife, Perunkôppendu (பெருங்கோப்பெண்டு) when dissuaded from entering the funeral pyre along with her dead husband, reprimanded her bad advicers thus and entered the pyre :—

பல்சான்றீரோ பல்சான்றீரே
செல்கெனச்சொல்லா தொழிகெனவிலக்கும்
பொல்லாச் சூழ்ச்சிப்பல்சான்றீரே
யணில்வரிக்கொடுங்காய் வாள்போழ்ந்திட்ட *
காழ்போனல்விளர் நறுநெய்தீண்டா
தடையிடைக்கிடந்த கைபிழிபிண்டம்
வெள்ளெட்சாந்தொடு புளிப்பெய்தட்ட
வேளைவெந்த வல்சியாகப்
பரற்பெய்பள்ளிப் பாயின்றிவதியு
முயவற்பெண்டிரே மல்லேமாதோ
பெருங்காட்டுப்பண்ணிய கருங்கோட்டீம
நுமக்கரிதாகுகதில்லவெமக்கெம்
பெருந்தோட்கணவன் மாய்ந்தெனவரும்பற
வள்ளிதழவிழ்ந்த தாமரை
நள்ளிரும்பொய்கை யுந்தீயுமோரற்றே

(புறம். 246வது அகவல்.)

[Oh ye of wisdom full! Oh ye of wisdom full!
Ye bid us not go forth to death; ye would restrain;

* The academic poets were keen observers of nature; they drew comparisons from nature very copiously; they found books in the running brooks and other natural objects.

There will be a special chapter on the natural observation of the Sangham poets.

O ye of wisdom full, but evil is your counsel here!
We are not of those content to live forlorn,
And feed on bitter herbs, where once they feasted royally.
We lie not on rough stones, who slept ere while on sumptuous couch.
The pyre's black logs heaped up in burning ground
To you indeed seem terrible; to us,
Because our mighty spouse is dead,
The waters of the pleasant lake where spreads
The lotus flowers and the fierce fires are one.]

(The Rev. Dr. G. W. Pope's translation).

Widowhood was an unbearable penance to many young widows who therefore considered death a better blessing than the accursed lot of a widow.

iii.

THE CAREER OF KUMANAN

Who presented a sword to cut his priced head for relieving the poverty of a bard.

Kumanan was one of the rarest men the world has ever seen. His fame as a helper of the distressed can be well understood in the light of the Tamil saw, 'கொடைக்கு கர்ணனுங் குமணனும்' ('in point of gift, Karna and Kumana rank foremost'). After the death of 'the seven reputed donors of the Tamil Land' of whom an account will be given in the next chapter, Kumanan and Nalliakkodan were the greatest benefactors of the poverty-stricken Tamil bards. Kumanan, the hill-chieftain of Naviram was one day out to the jungle on a hunting excursion. His younger brother who was waiting for an opportunity of wresting his brother's dominions from his hands to instal himself king, set a very high price on the head of his benevolent brother. Kumana spent his days in the jungle and was rather joyous to see the heavy burden of sovereignty shifted from his shoulders. His faithful ministers and bards were paying him visits in the jungle. A certain Tamil bard by the name of பெருந்தலைச்சாத்தனார் (Sâttanâr with a big head), who was quite unable to keep the wolf out of the door, repaired to the magnanimous Kumanan with the following touching song expressing his dire poverty :--

ஆடுநனிமறந்த கோடுயரடுப்பின்
ஆம்பிபூப்ப தேம்புபசியுழவாப்
பாஅலின்மையிற் றோலொடுதிரங்கி
யில்லிதூர்ந்த பொல்லாவறுமுலை
சுவைதொறழூஉந்தன் மகத்துமுகநோக்கி
நீரொடுநிறைந்த வீரிதழ்மழைக்கணென்
மனையோளெவ்வ நோக்கிநினைஇ
நிற்படர்ந்திசினே நற்போர்க்குமண
வென்னிலையறிந்தனை யாயினிந்நிலைத்
தொடுத்துங்கொள்ளா தமையலெனடுக்கிய
பண்ணமைநரம்பின் பச்சைநல்யாழ்
மண்ணார்முழவின் வயிரிய
ரின்மைதீர்க்குங் குடிப்பிறந்தோயே

[My high hearth where victuals were prepared at a forgotton antiquity is covered over with cobwebs; the wolf, therefore, is ever at our door; my babe out of unbearable hunger and thirst, sucks its mother's bloodless nipples, the secreting pores of which are closed, and begins to cry; my wife's eyes on seeing the disappointed infant rain incessant tears; on seeing her sad plight, I thought of no better road to kill poverty and repaired to you, famous in battle; O Kumana, sprung from a dynasty famous for remedying the distress of bards and minstrels, though you yourself are in adversity, I cannot go away unrecompensed from you.]

Kumana who had nothing to give the poet, thought of the high price that was set on his head by his ambitious brother and presented a sword to the poet with a request that he (the poet) should cut his head with it and take it to his brother and get the promised reward. The poet who was astonished at the lord's munificence had recourse to a stratagem; he took the sword and went to the wily brother of his lord and addressed him in angry words shewing the sword and praising the unparalelled generosity of Kumanan, to whom the adverse plight of the poet caused greater anxiety than his own painful situation. The brother's heart was sorely touched; he therefore seriously repented for his folly and went to his brother in the jungle and submissively implored him to resume the reins of government and everything gladly ended, and the poet who thus gloriously brought about the reconciliation between the brothers was richly recompensed. The bard returned to his bewailing wife and praised the unparalelled bounty of Kumanan and led a prosperous career

IV.

NARIVERUUTALAIYAR.

நரிவெரூஉத்தலையார்

Nariveruutalaiyar was one of the academical professors of the 3rd Sangham; he possessed a very awkward countenance probably resembling a jackal's; on paying a visit to a certain Chera sovereign (கோப்பெருஞ் சேரலிரும்பொறை) his distorted face received its natural shape and the poet after praising the king exhorted him to protect his subjects just as persons would ten-

der babies in their charge. The poet was remarkable for his sage counsel; he has advised old men in the following terms:

பல்சான்றீரேபலசான்றீரே
கயன்முள்ளன்னநரைமுதிர்திரைகவுட்
பயனின்முப்பிற்பல்சான்றீரே
கணிச்சிக்கூர்ம்படைக்கருந்திறலொருவன்
பிணிக்குங்காலையிரங்குவிர்மாதோ
நல்லதுசெய்தலாற்றீராயினு
மல்லதுசெய்தலோம்புமினதுதா
னெல்லாருமுவப்பதன்றியு
நல்லாற்றுப்படூஉநெறியுமாரதுவே.

[O great men of old age with hair turned greyish-brown like the thorny bones of the *kayal* fish and loose hanging skin, you begin to repent for your past deeds only at the approach of the god of Death; if you cannot do *good* to the world, at least try to do *no harm*; this, indeed, is both a praiseworthy act and the proper track to heaven.]

This poet was present in the academy when Tirukkural was brought before them for approval; on that imperishable monument of Tamil Literature, he has bestowed the following eulogium:

இன்பம் பொருளறம் வீடென்னு மிந்நான்கு
முன்பறியச் சொன்னமுது மொழிநூன்—மன்பதைகட்
குள்ள வரிதென் றவை வள்ளுவருலகங்
கொள்ள மொழிந்தார் குறள்.

[Seeing that the ancient Vedas which dealt on the four great gifts of mankind, Virtue, Wealth, Terrestrial Happiness and Heavenly Bliss, are rather inexplicable to mankind, Tiruvalluvar gave out his Kural for their easy acceptance].

V.

THE IMPORTANT PANDYAN SOVEREIGNS OF THE ACADEMICAL TIMES.

The important Pandyan sovereigns were முதுகுடுமிப் பெருவழுதி, உக்கிரப்பெருவழுதி and தலையாலங்கானத்துச் செருவென்ற நெடுஞ்செழியன்.

Muthukudumipperuvaludi was famous for his innumerable Holy Sacrifices conducted in due accordance with the Vedas; he subdued his various enemies by his true heroism in battles without any foul play or stratagem; he was equally remarkable for his bounty, and above all he was a pious devotee of God (Siva).

Ugrapperuvaludi (about the beginning of the first century A.D.) was a terrible warrior and an accomplished poet; he subdued a refractory chief named வேங்கைமார்பன் and took into his hands the famous fort of கானப்பேரரண் which is also a famous Saiva shrine; his literary fame was in no way unequal to that of the professors of the Madura Board and so he sat among them during their literary investigations. It was in his days that the Bard of all times, Tiruvalluvar, composed his National Code of Morality and came to the academy for receiving their formal *imprimatur* to his imperishable work. He attested his approbation of the unparalleled work as follows:

நான்மறையின் மெய்ப்பொருளைமுப்பொருளா நான்முகத்தோ
ருன்மறைந்துவள்ளுவனாய்த்தந்துரைத்த—நூன்முறையை [ன்
வந்திக்கச்சென்னிவாய்வாழ்த்துகநன்னெஞ்சஞ்
சிந்திக்ககேட்கசெவி.

Thus he considered Tiruvalluvar as an incarnation of Brahma for the benefit of mankind; the work was to him a sacred object for worship as it was the quintessence of the Vedas.

He did much for the cause of Tamil Literature; it was at his instance that Ahananuru, a collection of 400 songs, on Love affairs was compiled. *Auvaiyar* has praised him more than once.

Talaláyankánattu Cheruventra Nedunchelian or 'the Long Pandya who won the battle at Talayalankanam' (about the middle of the first century A. D) the successor of Ugrapperuvaludi was also a great hero and benefactor of Tamil bards. The famous battle is described with graphic pathos by Nakkirar of the Madura College in Nedanalvadai, one of the Ten Classical Songs. This Pandya, unlike his predecessor Ugrapperuvaludi, was a little proud of his military prowess for which the dizzy monarch was gently and cautiously reprimanded by Mangudi Marudanar, the fearless saint and poet of the academy, in his Madhuraikkanchi, another of the Ten Imperishable Tamil Idyls. (An account of these famous Idyls will be given separately later on). The advice was a mere hint to the young king who in spite of his various praiseworthy accomplishments such as heroism, benevolence towards his subjects, munificence towards the poor and poetic admiration, did not keenly feel the transitoriness of all earthly glory. The great poet who had much admiration for the sovereign wished to prune the only defect by inducing the mind of his glorious monarch to turn to the life to come. The king also had the greatest admiration and regard for the fearless bard, Mangudi Marudanar.

This Pandya's glory was sung by some of the luminaries of the College, Nakkirar, Kalladar and Mangudi Marudanar and some other bards of his days.

In all probability Nedunchelian the cause of Kannagi's woe (in Silappatikkaram) is identical with the victor at Talayâlankânam.

VI.

THE IMPORTANT CHERA KINGS OF THE ACADEMIC TIMES.

The kingdom of the Chera anciently embraced the modern Travancore, Cochin, Malayalam District, Coimbatore District and a portion of Salem District. His capital was வஞ்சி Vanchi, otherwise known as திருவஞ்சைக்களம், wherefrom the last Cheraman along with his friend and saint, Sundarar, is said to have passed away to the abode of Siva; the sudden disappearance is an undoubted fact but he is wrongly considered to have gone away to Mecca; it was from this date, 825 A.D., that the Kollam Era begins. Vanchi is considered by some to be identical with Karur and this is quite wrong for it was the temporary residence of the Chola sovereigns and with some their permanent metropolis as in the case of புகழ்ச்சோழர், one of the 63 Deified Saints. Tamil was the language spoken in these dominions as the Chera himself is reputedly a Tamil sovereign. The present dialect, Malayalam, was not in existence in the academic times, for a prince of the royal blood, Ilangovadigal composed one of the imperishable epic poems, in Tamil, his own language. No doubt many provincialisms are met with in his diction. It should have been many centuries later when these provincialisms increased enormously as to give to the language a distinct tinge which resulted in differentiating the language as Malayalam and an offshoot of Tamil.

The Chera Sovereigns whose dominions were more fertile than those of the Pandya and the Chola were the rich patrons of Tamil Literature and so we see that many of the Sangham poets often resorting to their courts for fit recompense. Pathittuppattu, one of the Eight Compilations (எட்டுத்தொகை), is solely in praise of the Cheras who rewarded the poets who composed it in a lordly way.

The career of the following Chera kings deserve remembrance: these were பெருஞ்சோற்று உதியன் சேரலாதன், இமயவரம்பன்றம்பி பல்யானைச் செல்புகழ்க் குட்டுவன், தகடூரெறிந்த பெருஞ்சேரலிரும்பொறை and செங்குட்டுவன்.

உதியன் சேரலாதன் seems to be the oldest of the Cheras of whom any literary account exists. He should have flourished about the beginning of the third academy as he was a contemporary of the Pandavas and the Kauravas. This famous king was present during the Eighteen Days War and sumptuously entertained the disputing princes, the Pandavas and the Kauravas. A poet of his court praised his bounty and prayed for the perpetuity of his fame in the second *agaval* of Purananuru.

பல்யானைச்செல்புகழ்க் குட்டுவன் was one of the ten Cheras whose fame is immortalised in பதிற்றுப்பத்து. A poet by the name of கௌதமனார் resorted to his court with a poetic eulogium on the king. When the munificent sovereign wished to know what fit recompense the poet would receive at his hands, the poet who had a disdain for worldly enjoyments requested the monarch to enable him to enter the Celestial World (*Swarga*) by the performance of Yagams (Holy Sacrifices) conducted in strict accordance with the Vedas. The astounded king accordingly performed the Holy Sacrifices and it is credited that the glorious poet with his wife attained *Swargam.*

பெருஞ்சேரலிரும்பொறை was another magnanimous Chera monarch; he lived about the beginning of the Christian Era; an academical poet by the name of மோசிகீரனார் came on a visit to the sovereign and feeling tired unconsciously fell asleep on the drum-couch in the palace. The king who was a great sympathiser was fanning the sleeping poet till he got up trembled. The panic-stricken bard was soothed and the tender-hearted king's glory was eulogised by the poet. Tender-hearted as the king was, he was a very terrible warrior in battle. For in an expedition against the indomitable Athiyaman, one of the Seven Great Benefactors of the Poor, he gained a victory by capturing Athiyaman's impregnable fortress of Thahadur and slaying him in battle. The famous work Thahadur-Yatthirai (Pilgrimage to Thahadur) was probably composed on this Chera king.

செங்குட்டுவன் who probably succeeded பெருஞ்சேறலிரும்பொறை was highly famous for deifying the Heroine of Chastity, Kannagi, whose exploits are dealt with in 'the Epic of the Jewelled Anklet' (Silappatikaram). This thrilling epic in commemoration of chastity was composed by the younger brother of this sovereign, named Ilangovadigal (A detailed account of this epic poem and the circumstances under which it was composed will be given later on).

S. A. TIRUMALAIKOLUNDU PILLAI, B. A.

(*To be continued.*)

NOTES AND COMMENTS.

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A thing to admire indeed is the wonderful organizing power of the West, challenging one's attention in the giant railroad companies of America and not less in the humble natural history club of some small provincial town. But there are circumstances when we might perhaps wish that there was less of the bee-hive look in affairs of momentous importance. The Church of Rome, no doubt, was very wise in its generation, when it put a brilliant interpretation upon that old Bible text "One cannot serve both God and Mammon at the same time." Surely if Mammon were himself God, we need not take the trouble of serving God as a separate entity; it were just as efficacious (and, by the way, a good deal more profitable to the Church) if we leave the Church to deal with Mammon (in quite a spirit of Christian charity of course) and only serve God in the person of the Vicar of Christ. How foolish when there is the soft bosom of Mother Church which will tenderly remove from you the weary weight of Mammon, to refuse such absolute mercy. The Church will, of course, thus think and ponder its burdens and the wanderings of its erring children, in a mood of excruciating self-pity.

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But the Bride of Christ appears in quite a different aspect when viewed by the dry light of the intellect. As one writer, summing up the purport of Marie Corelli's Master Christian, puts it, the Church is the idea of vicarious salvation run as a prosperous financial undertaking by an infallible priestcraft. Such is the fierce tirade which Marie Corelli delivers against the very Church with which she is at one in so many essential points.

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And the effect of this tirade is doubly re-inforced from another quarter. It is announced that the Head of the Orthodox Greek Church of Russia has issued a secret circular, excommunicating the only true Christian of modern times, one whose conscience is sensitive to the subtlest forms of the injustice which underlies our modern civilisation. His simple creed may not be sound political economy as expounded by its doctors; but there is in it the true essence of that sublime doctrine of Charity, which proclaimed amidst the death-struggle of the Roman Republic and the birth-throes of the Empire, peace and good-will unto all men. A shade more of attention to the utterances of Jesus and less faith in the ponderous exegesis, under which warring creeds have smothered them, will make powerfully towards removing the almost polar antithesis between the higher and the lower classes, which in the continent has produced the ever-rumbling volcanic forces of Anarchism.

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We may cull a few sentences from this curious document. "By numerous works, in which he has setforth his religious principles Tolstoi has shown himself a declared enemy of the Church. He does not recognize the existence of the Trinity in Unity. He denies the divine character of the Second Person of the Trinity, the son of God, whom he considers as a simple mortal. He blasphemes the holy mystery of the incarnation and falsifies the sacred text of the Gospels. He disavous the Holy Church, which he regards as a human institution, and also the ecclesiastical heirarchy, and he blasphemes the holy mysteries and ceremonies of religion. In a word, he belongs to those whom the Holy Orthodox Church expels solemnly from her bosom and publicly excommunicates." As a punishment for these sins, celebration of divine services and expiatory masses are prohibited in the event of his death.

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There is a somewhat notable article in November's "Theosophic Gleaner" on two "Undiscovered Planets" by Mr. Sutcliffe. These two which he styles Vulcan and Adonis, he supposes to have been originally the moons of Mercury and Venus, which receded further and further, as our moon does now, till the link between themselves and the planets became broken by the Sun's attraction, and they became independent bodies revolving round it, in highly eccentric orbits. He concludes their existence from two pieces of evidence, one being the observations of a body very close to Venus, and exhibiting phases like it, by very eminent astronomers ranging from 1672 to 1791, the other being the observations of small bodies rapidly crossing the Sun's disk. From these materials Mr. Sutcliffe has drawn very remarkable conclusions. It is found that the eccentricity of the intramercurial planet Vulcan is about the same as that of Mercury,* while that of Adonis is almost the same as that of many comets and is thus without a parallel in the Solar systems yet observed. It is so high as ·5464; and the result is that the orbit of Adonis cuts both the orbits of Vulcan and Mercury and almost touches upon that of Venus. These are very startling conclusions, and the observations of the eminent astronomers upon which these are based cannot be now ignored as has hitherto been the case. As befits a theosophist, the gentleman begins the article with the statement that these were regarded by Occultists as very secret planets known only to the initiated, and that later Astrology in its ignorance substituted the Sun and Moon for them.

M. N.

* Mercury's eccentricity = ·2056.
Vulcan's = ·2110.